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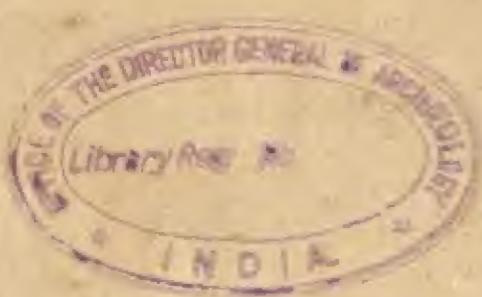
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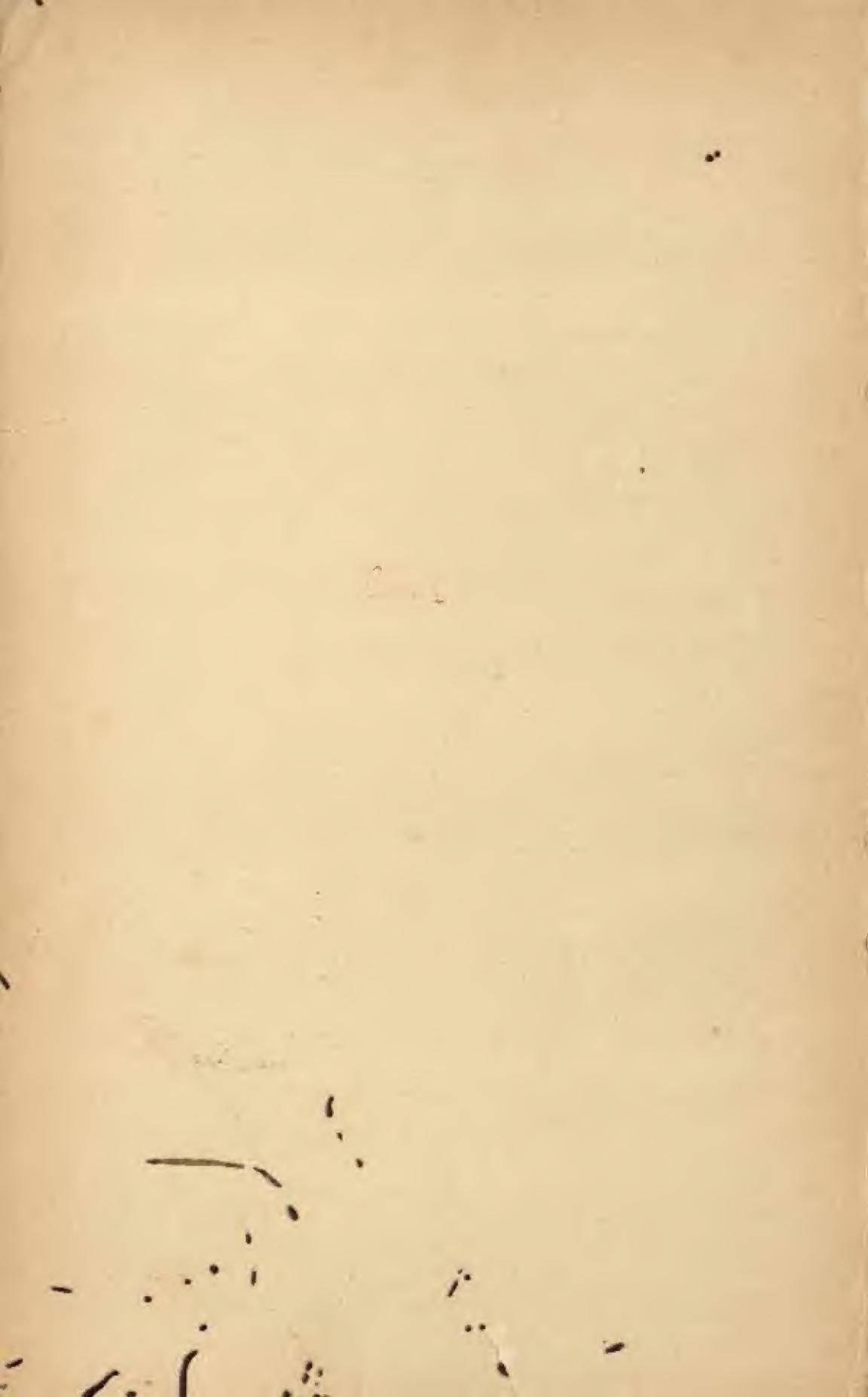
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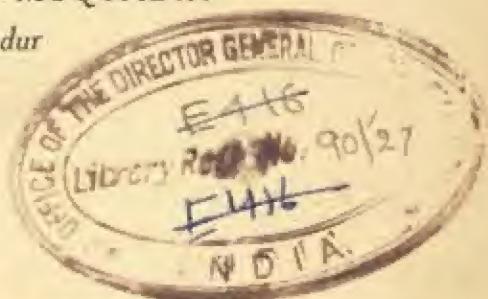
VOLUME XI
(PERSIAN MSS.)

SCIENCES (CONTINUED) AND ARTS

Prepared by

MAULAVI ABDUL MUQTADIR
Khan Bahadur

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O.P.L.B.



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PREFACE.

THIS eighth volume of the Catalogue of the Persian MSS. and the eleventh of the whole Catalogue, contains notices of 150 MSS., which, added to the number of MSS. described in the preceding seven volumes, brings up the total to 1,110.

The MSS. described in this volume belong to the section *Sciences*, which was not completed in the preceding volume, and to *Arts*, and are arranged under the heads of Medicine, Logic, Arithmetic, Algebra and Geometry, Astronomy and Astrology, Geomancy, Divination, Interpretation of Dreams, Falconry, Mineralogy, Archery, Calligraphy and Drawings, and Anthologies and Albums.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and worthy of attention.

- No. 961. *Nûr-ul-'Uyûn*, a rare and old Persian medical work on the diseases of the human eye, composed in A.H. 480=A.D. 1087.
- No. 962. *Dakhîrah-i Khwârazm Shâhi*, an exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science, dated A.H. 664-668.
- No. 992. *'Ilâjât-i Dârâ Shikûhi*, a rare encyclopædic work on medicine.
- No. 1026. *Aśās-ul-Iqtibâs*, a work on logic by Naṣîr-ud-Dîn Muḥammad ut-Tûsî. A beautifully written copy, dated A.H. 981.
- No. 1045. A very useful and interesting copy of 'Abd-ul-'All Barjandi's commentary on Naṣîr-ud-Dîn Tûsî's famous manual *Bist Bâb* on the construction and use of the astrolabe, containing valuable marginal notes and annotations by the commentator himself, and glosses due to Khayr Ullah Khân Muhandis.

- No. 1049. *Kifāyat-ut-Ta'lim*, a rare work on astronomy by Muḥammad bin Mas'ūd Ḡaznawī.
- No. 1061. *Ma'yār-ul-Azmān*, a treatise on chronology by Ratan Singh Zākīmī.
- No. 1066. *Risālah-i Raml*, a very small tract on geomancy, by Nasīr-ud-Dīn Muḥammad Tūsī.
- No. 1072. *Bāz Nāmah*, a work on falconry, without the author's name. The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey.
- No. 1078. Twenty finely illuminated sheets of excellent calligraphic specimens, bound in leather.
- No. 1079. An album of miniatures and specimens of calligraphy.
- No. 1080. Another album of miniatures and specimens of calligraphy.
- No. 1086. A third album of miniatures.
- No. 1089. An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shāh Jahān, with many seals and signatures of nobles and distinguished persons of the Muğal Court.
- No. 1091. A very interesting and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shāh Jahān), and containing a collection of choice poems by the eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.
- No. 1094. A large collection of prose and poetical compositions by various authors together with the *Qābūs Nāmah* of Kaikā'ūs bin Iskandar.
- No. 1096. A very useful and interesting album containing a collection of 4,578 Rubā'is by 461 poets of ancient and modern times, arranged in alphabetical order.
- No. 1098. A very interesting, valuable and most beautifully written and illuminated copy of a Persian anthology,

containing a large collection of choice and useful compositions in prose and verse by various authors and poets.

- No. 1099. A very interesting and beautifully written album, containing love letters each written on a beautifully designed drawing representing a tree, fruit, or flower-bunch, and such like, followed by the reply, written on an exactly similar drawing.
- No. 1101. *Tuhfat-ul-Habib*, a rare and very interesting anthology by Fakhrī bin Muḥammad Amīrī.
- No. 1109. An interesting album of Persian lyrics and verses arranged according to the topics of which they treat.

J. A. CHAPMAN.

IMPERIAL LIBRARY, CALCUTTA,
4th October, 1926.



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PERSIAN MANUSCRIPTS.

MEDICINE.

No. 961.

fol. 270; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; 5 x 3.

نور العيون

NÛR-UL'UYÛN.

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment, in the form of questions and answers.

Author: Abi Râbî Muhammâd bin Manshûr bin Abî 'Abd Ullâh bin Mansûr ul-Jurjâni (Ethé, Bodl. Lib. Catalogue, No. 1575, has Yamâni), known as Zarrin Dast: ابی روح محمد بن منصور بن ابی عبد الله یمانی، المعروف بزرین دست *
بن منصور الجرجانی المعروف بزرین دست *

Beginning:—

پدانکه اول علم بزبان یونانی و سریانی بود تا بوقت پیغامبر ما
علیه السلام *

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Fath Malik Shâh bin Muhammâd ibn Dâ'ûd, of the Saljûqi dynasty, who reigned A.H. 465-485 = A.D. 1072-1092. He mentions several earlier authors, such as Hunayn bin Ishâq, Ibn Mâsawayh, Muhammâd ibn Zakariyâ Râzî, etc., none of whom, he says, had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time, and that his royal patron, the reigning sovereign, also spoke Persian, he wrote this work in that language in the form of questions and answers, so that it might be easily remembered by one and all.

The date of composition, given by the author, is A.H. 480 = A.D. 1087.

The work is divided into ten *Maqālīh*, each of which consists of a number of questions and answers, as follows:—

در علم تشریه و ترکیب و حد و هیقات و مراج خاص و مراج عام و چشم و طبقات و رطوبات و عضوها الخ consisting of one hundred and fifty three questions and their answers, on fol. 4a.

در بیماریها و عارضهایی که بیفتدند در چشم که بتوان دید به چشم و بعض II. در توان یافت و علمت هر یکی چگونه باشد و سبب آن بیماری از چه باشد و نام آن بیماری از چه خواهد و این سهل است دریافت و بشناختن این questions and their answers, on fol. 4b.

در بیماریها هم بچشم نتوان دید و بعض در توان یافت الا بعقلی تمام III. در تیر in two hundred and five questions and answers, on fol. 89b.

در علاج بیماریهایی که آنرا علاج توان کرد و علاج پذیرد و آن عملهایی IV. توان دید و بعقل توان شناخت و هر نوعی را ازان بیماریها و عارضهایی چگونه علاج کنند در توان یافته باشند و آن موقوف آید و از دی زود نفع پذیرد آید الخ questions with answers, on fol. 122a.

در بیماریهایی که در چشم افتد که آنرا علاج نباشد و علاج نپذیرد و رنج V. برش برند الخ in twenty questions and answers, on fol. 164a.

در آن که چه باید کردن تا مضرت باز دارد و منفعت به بیمار رساند الخ VI. در توان یافته باشند و آن موقوف آید و از دی زود نفع پذیرد آید الخ in one hundred and ninety questions and answers, on fol. 167a.

در صفت و دستکاریها که در چشم باید کرد که هر یک چگونه باشد الخ VII. in thirty questions and answers, on fol. 192a.

در ائمه علاج نتوان کرد نه بدارو نه بدستکاری و وزاقان گویند که VIII. در توان یافته باشند و آن موقوف آید و از دی زود نفع پذیرد آید الخ in twelve questions and answers, on fol. 213a.

در داروهایی مفرد که در علاج چشم بکار آید الخ IX. in twenty one questions and answers, on fol. 219b.

در داروهایی مركب در علاج بیماریهایی چشم بکار برند الخ X. in twenty one questions and answers, on fol. 238b.

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers.

Folios are misplaced in several places and the MS. is water stained at the beginning.

Written in fair Nasta'liq.

Dated A.H. 980.

No. 962.

fol. 189; lines 31; size 17 x 12½; 16 x 10.

نَخْمَرَةُ خوارزمِ شاهی

DAKHIRAH-I KHWĀRAZM SHĀHĪ.

An exceedingly valuable and the oldest known copy of the earliest encyclopaedia of medical science in Persian, complete in two separate volumes.

The name of the author, as given in the present copy, is Ismā'il bin ul-Husayn bin Muḥammad bin Alīmad ul-Husayni ul-Jurjānī اسماعيل بن الحسين بن محمد بن احمد حسيني الجرجاني.

Beginning:—

الحمد لله رب العالمين و الصلاة على سيدنا محمد المصطفى و آله الطاهرين جون تقدیر ایزد تعالیٰ جذل بود که جمع کنندۀ ابن کتاب بخدا دعا گوی خداوند خوارزمشۀ الجل العالم العادل المؤید المنصور ولی النعم قطب الدين نصرة المسلمين جمل السلام قاهر الكفرة و المشركين عماد الدولة فخر الامة ناج المعانی امير الامرا ارسلان تکین یمین الملوك و السلطانین ابو الفتح محمد بن یمین الملک معین امير المؤمنین قصد خوارزم کرد *

It is remarkable that the opening lines, the name of the author and that of his patron, as given in the present copy, differ more or less from those found in other copies.

We learn from the preface that during the year 504 A.H. = A.D. 1110, 1111, when the author happened to visit Khwārazm, he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muḥammad Khwārazm Shāh, (who was appointed governor of Khwārazm by the Saljuqi Sultān Sanjar in A.H. 491 = A.D. 1098, and ruled there till A.H. 521 = A.D. 1127). The author therefore chose to settle there; and wrote the present work, which he dedicated to his patron, the aforesaid Khwārazm Shāh. He further adds that his object was to write a book which should have a world-wide reputation, as well as to remove the want and inconvenience of physicians

and others, which they felt in the absence of a comprehensive medical work.

Yāqūt in his *Mu'jam-ul-Buldān*, vol. ii, p. 55, gives the author's name as Abū Ibrāhim bin ul-Ḥasan bin Muḥammad ul-Husaynī, and says that he stayed for a long time in Ḫiwārazm and subsequently went to Merv, where he died in A.H. 531 = A.D. 1136, 1137. Ḥāj. Khal, who calls the author Zayn-ud-Dīn Ismā'il bin Ḥusayn ul-Jurjānī, mentions four works by the author; viz. the present work, in twelve volumes; the *Agrād-ut Tibb* (see Ind. office Lib. Cat. No. 2286) in two volumes; the *Khaffi 'Alā'i* (see No. 966 below) in two; and the *Yādgār*, *بِلَادِ كُرْ*, in one. The same Ḥāj. Khal, gives in one place A.H. 530 = A.D. 1135, 1136, in another A.H. 531 = A.D. 1136, 1137 and in a third, A.H. 535 = A.D. 1140, 1141 as the date of the author's death. *Habib-us-Siyar*, vol. ii, *juz* 4, p. 176 wrongly states that the author flourished in the reign of Tukush, who reigned A.H. 568–596 = A.D. 1173–1200. See Rieu ii, p. 466; W. Pertsch, Berlin Catalogue, p. 574; Ethé, India Office Lib. Catalogue, Nos. 2280–2283; Ethé, Bodl. Lib. Catalogue, Nos. 1576–1578; E. G. Browne, Camb. Catalogue, p. 211. Ḥāj Khal, vol. iii, p. 330, mentions a Turkish translation of the work by Abul Faḍl Muḥammad bin Idris ud-Daftari, who died in A.H. 982 = A.D. 1574.

Contents:—

The entire work is divided into nine *Bakhsh* or *Kitāb*, with numerous subdivisions termed, *Guftār*, *Bāb* and *Fasl*. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five *Kitāb*, as follows:—

I. Definition and utility of medicine; structure of human body
 کتاب نفخین اندر شناختن حد طب و منفعت آن و شناختن کوهرتی مردم و جه (جه)
 چبری و چکونی او و شناختن مادتها و خلطها و مراجحتها و احوال عادتها و تشریح
 اندامها و باد کردن قوت اندامها (), on fol. 4a., in six *Guftār*. The following
 colophon at the end of the first *Kitāb* says that its transcription was
 finished in Dulqa'd, A.H. 664:—

در خوب ترین وقتی تمام شد کتاب نفخین از کتابهای دخیره و از
 پس این کتاب درویم آید ان شاء الله تعالى ... عشر اوسط شهر الله المبارک
 ذی قعده حجّة اربع و سنتين و ستماه هجرتہ بر دست ضعیف ترین دمه
 خالق محمد بن احمد بن عثمان خندکس سمنانی (sic) ... *

اندر شناختن (II. Health and diseases of the human body) حالهای قن مردم از تدرستی و بیماری و انواع و اعراض و اسباب آن و شناختن نبض و تبصره و شناختن احوال هر چه از قن بیرون آید جون عرق و نفث و شناختن نبض و تبصره و شناختن احوال هر چه از قن بیرون آید جون عرق و نفث (و بول و غایط و انجه از جمله شناختن اعراض باشد اندرین کتاب باشد on fol. 46b, in nine *Guftâr*. The last seven foll. of this *Kitâb*, supplied in a later hand, are written in a curving and hasty hand by ابو محمد ابن ابر the author of the *Qâsim al-Hawârizmî* (الخوارزمي) — احمد ابن محمد ابن ابر القاسم العوازمي (الخوارزمي) —

تمام شد کتاب دوم از ذخیره خوارزمشاهی و از پس این کتاب سیم آید انشا اللہ تعالیٰ وقع الفراغ من تحریره الرابع والعشرين من رجب المبارک سنہ احدی و اربعین و سبعماہی علی ود العبد الضعیف ... احمد ابن محمد ابن ابر القاسم الحوارمی (؟)

اندر نکلا داشتن (III. Preservation of health; precautionary measures) تدرستی و تدبیرها و مسكن شناختن و احوال غذا و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکتها و سکون و شناختن احوال کسوتها و عطور و استفراغ و بکار داشتن روغنها و تدبیر قی کردن و دارویی مسهل خوردن و تدبیر فصد و حجمات و دیوچه و حقنه و شیاف و تدبیر امراض نفاسی چون شادی و اندوای و ندبیشه کارها و غیر آن و تدبیر حالهای که اندر قن مردم پدید آید و پدید آمدن آن نشانهای بیماری بود که خواهد بودن و تدبیر پیروزدن اطفال و تدبیر بیزان و مسافران (جمله اندرین کتاب باشد), on fol. 77b, in fourteen *Guftâr*.

اندر استغراج مرض (IV. Diagnosis of diseases; crisis and prognosis) یعنی اندر شناختن هر بیماری که کدام بیماریست و شناختن نصیبیه و بحران و شناختن حال بیماران که چگونه خواهد بود و این را طبیبان مقدم المعرفه کویند), on fol. 142b, in four *Guftâr*. Dated Râbi' II, A.H. 665.

اندر یاد (V. Various kinds of fevers; their symptoms and cure) کردن تب و اسباب و انواع آن و احوال علاج آن), on fol. 157b, in six *Guftâr*.

No. 963.

fol. 190-403 (213 foll.); lines and size same as above.

The second volume of the *Dakhirah-i Khwârazm-Shâhi*, or the continuation of the preceding copy, comprising the last four *Kitâb*, as follows:—

VI. Diseases of the human body from the head downwards
اندر علاج بیماری‌ها از فوق سر تا ناخن پایی (), on fol. 190^b, in twenty-one *Gustâr*. Dated Shawwâl, A.H. 668.

VII. Tumours, ulcers, wounds, etc. and their treatment
آماسها و ریشها و تدبیر شکافتن و دفع کردن و علاج اندامی که تباد شود و تدبیر شکفتگی و آزادگی (), on fol. 356^b, in seven *Gustâr*. Dated Dulhijjah, A.H. 668.

VIII. Necessary precautions against the diseases of the external parts of the body (اندر پاکبازی و آبیش تن), on fol. 379^b. Dated Dulhijjah, A.H. 668.

IX. Poisons and antidotes (اندر زهرها و بازها (ز پاد زهرها), on fol. 388^b, in five *Gustâr*.

After finishing this ninth *Kitâb*, with which the *Dakhirah* originally concluded, the author wrote a مقدمة or supplement, dividing it into two parts termed *Gustâr* and *Qurânatîn*.

The *Gustâr*, treating of the various medical uses of the different limbs of animals (اندر مناقع اعضاء حیوانات) begins on fol. 400^b. It is arranged alphabetically, beginning with انسان and ending with محمد.

The *Qurânatîn*, divided into two *Magâlah*, treating respectively of simple and compound medicaments, is wanting.

Each *Kitâb* is preceded by a full table of its numerous subdivisions. Both the volumes are written by one and the same scribe in good Naskh with the headings in a bold hand.

Besides the last seven foll. of the second *Kitâb*, written by احمد بن محمد بن احمد بن عثمان, and dated A.H. 741, several other foll. supplied by the same scribe are found here and there in both volumes. A few foll. at the beginning of the first volume and the last two foll. of the second volume are written in a later hand, and spaces for insertion of the names of diseases are left blank in many places.

No. 964.

fol. 453; lines 19; Size 11½ × 7; 8 × 4½.

The Same.

Another copy of *Dakhirah-i Khwârazm Shâhi*.

The beginning of this copy, which slightly differs from the preceding, is:—

الحمد لله حمد الشاكرين و الصلوة على نبي المصطفى به آله لجمعين -
جزء از تقدیر این چنان بود الخ *

The present copy comprises the first four *Kitâb* as follows.

Kitâb I, on fol. 5^a; II, on fol. 106^a; III, on fol. 208^a; IV, on fol. 409^b.

Spaces intended for minor headings are left blank in several places.

Written in ordinary Nasta'liq within red borders.

Not dated; apparently 18th century.

No. 965.

fol. 231, lines 15; Size 9×5½; 7×4.

A very bad copy of the fourth and fifth *Kitâb* of the Dakhirah-i-Khwârazm Shâhi.

Beginning:—

كتاب الرابع من الدخيرة الخوارزم شاهيه ... افتر تقدم المعرفت و ابن
كتاب چهار گفتار است *

The fifth Book begins on fol. 77^a.

Written in a careless Indian Ta'liq with the headings in red.
The MS. is full of clerical mistakes.

Dated A.H. 1244=A.D. 1866.

The MS. is in a damaged condition.

The seals of Sayyid Khwurshid Nawwâb and Sayyid Vilâyat 'Ali-Khân of Patna are found at the beginning and end of the copy.

No. 966.

fol. 94; lines 15; Size 9×5½; 6×3.

خفی بلانی

KHAFI-I-'ALÂ'I.

A hand-book of medicine.

Author: Ismâ'il bin Hasan Jurjâni.

Beginning:—

الحمد لله رب العالمين اما بعد چون خادم دعا گوی اسمعیل
ابن الحسن الجرجاني از جمع كتاب دخيرة خوارزمشاهي فارغ شد الخ *

The author, who has been already mentioned in connection with his earlier and larger work, the *نَخْرِيَّةُ خَوارِزْمِشَافِيٍّ* No. 962, tells us in the preface to the present work that after completing the *Dakhiyah*, he was requested by prince Atsiz, the son and successor of Muhammad *Khwārazm Shāh* (A.H. 491–522 = A.D. 1098–1128) to write a compendium of that larger work. Hence the composition. He further adds that as this manual, consisting of two volumes, could be carried in boots, he entitled it *Khāfi*, or hidden. The prince for whom the work was written is designated here thus:—

الامير الاجل السيد العادل بن هارون الدين عمدة الاسلام علاء الدين و الدولة
عيار العلة نجم الامة موسى الملك تاج الملوك والسلطانين نظام المعالى
قريل ارسلان ابو المظفر انسیز بن خوارزم شاه حسام امير المؤمنین *

The date of composition assigned to the work in Stewart's Catalogue, p. 106, is A.D. 1113 i.e. A.H. 506–7. The work consists of two parts, treating respectively of theoretical and practical medicine.

Part I is subdivided into two *Maqālah*; viz.

1. Preservation of health, in sixteen *Bāb*, fol. 3^a. 2. Diagnosis of disease, in seven *Bāb*, fol. 3^a.

Part II is subdivided into seven *Maqālah*, viz.

1. Advice to physicians; 2. Treatment of local diseases, in eighteen *Bāb*; 3. Fever, Measles, and Smallpox; 4. Tumours, sores and wounds; 5. Fractures, bruises, and dislocations; 6. Treatment of the hair and of skin diseases; 7. Antidotes; fol. 44^a.

A copy of the work is noticed in Rieu ii, p. 475.

Written in fair *Nasta'liq* within gold and coloured borders, with an illuminated head-piece and double-page 'Unwān at the beginning, by order of Rājah Ajit Singh Bahādur.

Dated Jumādā I, A.H. 1196.

No. 967.

foll. 129; lines 7; size $6\frac{1}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

قانونچه

QĀNŪNCHAH.

An anonymous medical tract treating of the substantial elements of health; i.e. the constituent parts of the body and the organs; temperaments and faculties; various conditions and accidents of the body, and their symptoms; preservation of health; treatment of diseases; diet; etc., etc.

The work seems to be a Persian translation of Maḥmūd ibn Muḥammad ul-Jāḡmīnī's (*d. A.H. 745=A.D. 1344*) Al-Qanūnjah, a compendium of Avicenna's (*b. A.H. 370=A.D. 980* and *d. A.H. 428=A.D. 1037*) famous medical encyclopædia, *القانون* (Canon); see Arab. Cat., vol. iv. p. 73.

Lithographed in Lahore, A.H. 1312. An English translation, Calcutta 1782.

Neither the author's name, nor the title of the work appears in the text, but in the colophon the work is called قانونچه.

The work, divided into ten *Maqālah*, begins at once with the first *Maqālah* thus:—

این رساله مرتقب گشت بر ده مقاله - مقاله اولی در امور طبیعی -

باشد دانست که طبیعت چیست الخ

Maqālah II. fol. 15.^a در تشریح

Maqālah III. fol. 27.^a در احوال بدن انسان و اسباب و علامات وی که دلالت میکند بر چگونگی بدن

Maqālah IV. fol. 44.^b در نیف و نقره

Maqālah V. fol. 62.^a در تدبیر تدریسان

Maqālah VI. fol. 79.^a در بیماریهای سر

Maqālah VII. fol. 92.^b در بیان امراض که از سینه تا پائین ناف پیدا میشود

Maqālah VIII. fol. 105.^a در بقیه امراض اعضا

Maqālah IX. fol. 111.^b در بیماریهای ظاهر بدن

Maqālah X. fol. 121^b در قوی اطعمه و اشهده

Written in ordinary Ta'liq.

Dated 24 Sha'bân ; the year is illegible. Apparently 19th century.
 The scribe : سید محمد امین الدین says that he wrote the copy at
 the request of his teacher Hakim Muhammad Ismâ'îl.

No. 968.

fol. 277 ; lines 21 ; size $9\frac{1}{2} \times 6$; $5 \times 2\frac{1}{2}$.

الختارات بديعى

IKHTIYÂRÂT-I BADI'I.A work on *materia medica*.

Author : 'Ali bin ul-Husayn ul-Anṣârî, better, known as Hâjî Zayn-ul-'Attâr. علی بن الحسین الانصاری المشتهر بتعاجی زین العطار

Beginning :—

امداد حمد بی تد و اعداد سپاس مبدعی را که آثار ابداع او بر هر
 در قبی از اوزاق و شجری از اشجار سمت و فرج یافته الخ

The author, who was born in A.H. 730 = A.D. 1330, and died, A.H. 806 = A.D. 1403, was the son of Jamâl-ud-Dîn Husayn, a renowned physician of Isfahân. Besides the present work he wrote other medical treatises, viz. رساله در صفت مردان و زنان و تعلق الملوك - مقنای الغربان

He completed the present work in A.H. 770 = A.D. 1368.

The work is divided into two *Maqâlah*.Maqâlah I treats of the simple drugs, in alphabetical order, fol. 3.^bMaqâlah II on compound medicaments, in sixteen chapters, fol. 251.^b

A very old copy of the work, dated A.H. 805, is noticed in Ethé, India Office Lib. Catalogue, No. 2289. See also Rieu ii, p. 469; E. G. Browne, Camb. Catalogue, p. 212; Ethé, Bodl. Lib. Catalogue, Nos. 1581-1584; Hâjî Khal. vol. i, p. 197.

Lithographed, Cawnpore, 1879.

Written in minute *Nasta'liq* within gold and coloured borders, with an illuminated head-piece at the beginning of each *Maqâlah*.

The original folios are placed in new margins. The colophon is dated 24 Ramaḍân, A.H. 996.

Scribe : برهان.

The seals of the kings of Oude, Sulaymân Jâh, Amjad 'Ali and Wâjid 'Ali, are found at the beginning and end of the copy.

No. 969.

fol. 461; lines 17; size 10½ × 6½; 7½ × 3½.

The Same.

Another copy of Hājī Zayn-ul-Attār's *Ikhtiyārāt-i Bādī'i*, beginning as above.

Maqālah I., fol. 4.^b The names of the drugs, with their correct reading, are written in a bold hand on the margins throughout.

Maqālah II., fol. 385.^b

Written in ordinary *Nasta'liq* within gold and coloured borders with an illuminated head-piece at the beginning of each *Maqālah*.

A seal of *Munshī Muḥammad Ṣafdar 'Alī Khān*, dated A.H. 1277, is found on the title-page.

Not dated; apparently early 19th century.

No. 970.

fol. 130; lines 28; size 9½ × 5½; 7 × 3½.

كفاية مجاهريه

KIFĀYĀH-I MUJĀHIDĪYAH.

A work on medical science.

Author: Maṇṣūr bin Muḥammad bin Aḥmad bin Yúsuf bin Il'yās.

Beginning:—

شترو سپس مر خالقی را که در خلقت انسان دقایق حکمت او
بی پایان است الخ *

According to Rieu, p. 470; Ethé, Bodl. Lib. Catalogue, No. 587; Ethé, India office Lib. Catalogue, No. 2297, the work was dedicated to Sultān Zayn-ul-Ābidin of Kashmīr (A.H. 826-877 = A.D. 1423-1472), and not to 'Alā-ud-Dīn Muḥammad Khilji, as wrongly asserted by the authors of the Leyden Catalogue, vol. iii, p. 276. In the present MS. the name of the person to whom the work is dedicated is omitted. The author also wrote a medical treatise on the anatomy of the human body, entitled تشرییف منصوري (lithographed at Delhi, A.H. 1264, Lahore, 1889, and 1895). The present work, also

called *Kifāyah Mūṣawwī* (as in the colophon of this copy), is divided into two *Fann*. The first, subdivided into two *Qism*, treats of theoretical and practical medicine, and the second, consisting of two *Maqālah*, deals with simple and compound medicaments. Cf. Åṣaf. Lib. vol. i, p. 966.

For further particulars of the work and the author see the Catalogues referred to above. The work has been lithographed, under the title *Kifāyah Mūṣawwī*, Lucknow, 1869 and 1873; and with a Hindūstānī translation and commentary by Ǧulām Gilāni bin Muḥammad Ibrāhim, in Amritsar, 1911.

Written in minute *Nim-shikast*. The colophon, dated Ṣafar, A.H. 1209, says that the MS. was copied from a copy belonging to Ḥakīm Muḥammad Fāruq.

Scribe: حمید الدین حسینی.

No. 971.

fol. 627; lines 20; size 11 × 6½; 7 × 5½.

خلاصة التجارب

KHULĀSAT-UT-TAJĀRIB.

A work on practical medicine, containing prescriptions for the treatment of the diseases of the various parts of the human body from the head downwards.

Author: Amir Bahā-ud-Daulah ibn Amir Sirāj-ud-Dīn Shāh
امیر بهاء الدوّله ابن امیر سراج الدین شاه قاسم
سراج الدین شاه قاسم ابن امیر شمس الدین محمد الحسینی التوریخشی

Beginning:—

حمد بلا احصی حکیمی را که بکمال حکمت و وفور عذایت و قدرت
ماهیت اشرف انسانی را از خزانه جود خلعت وجود پوشانید الخ *

امیر بهاء الدوّله ابن : امیر الكبير امیر سراج العلة و الدین شاه قاسم ابن ... امیر شمس العلة ... و الدین
محمد الحسینی التوریخشی

We learn from the short preface that the author wrote this work in Turusht, one of the dependencies of Ray, in A.H. 907 = A.D. 1501, 1502, and divided it into the following twenty eight *Bāb* ...
تألیف ابن رساله ... در اوان سنة سبع و تسعين طرحت من قراء دار انفاق افتاد

Contents :—

- باب اول در بیان انججه دانستن آن موقوف علیه حفظ صحت . I. fol. 2^a. و عروج است بر وجه کلی *
- باب دوم در بیان حفظ الصحة که اعظم مقاصد طبیعی است II. fol.
- باب سوم در بیان تدبیر اطفال و بیوان و ناقیان و مرتاضان III. fol. 53^b. ببعض و اعراض مفروطه نفسانی و آبهای بد و هوایی مقصو استغفارات *
- باب چهارم در بیان تابیر انججه بترتیب بدن متعلق است IV. fol. 110^b.
- باب پنجم در بیان اقسام امراض V. fol. 126^b.
- باب ششم در بیان حیوانات و اسباب و علامات و معالجات آنها VI. fol. 149^a.
- باب هفتم در بیان حصبه و جدری VII. fol. 199^a.
- باب هشتم در احوال دماغ و بیان آن VIII. fol. 257^b.
- باب نهم در بیان احوال چشم IX. fol. 304^b.
- باب دهم در بیان احوال گوش X. fol. 327^b.
- باب یازدهم در بیان احوال بینی XI. fol. 336^a.
- باب دوازدهم در بیان احوال دهان XII. fol. 345^b.
- باب سیزدهم در بیان احوال حلق XIII. fol. 355^b.
- باب چهاردهم در بیان احوال دل XIV. fol. 382^a.
- باب پانزدهم در بیان احوال مری و معده و ثرب و صفائح XV. fol. 389^a.
- باب شانزدهم در بیان بعضی امراض که اکثر اطباء این ممالک تخصیص آنرا بعضی معین مناسب ندانسته اند XVI. fol. 416^a. و بمناسبت بعضی امراض ذکر آن کرده اند *
- باب هفدهم در بیان احوال چکر و مرارة XVII. fol. 422^b.
- باب هجدهم در بیان احوال سپر ز XVIII. fol. 447^a.
- باب نوزدهم در بیان احوال روده XIX. fol. 452^a.
- باب بیستم در بیان امراض مقعد XX. fol. 484^a.
- باب بیست و یکم در بیان احوال گرد XVII. fol. 492^b.
- باب بیست و دوم در بیان احوال مثانه XXII. fol. 501^a.
- باب بیست و سوم در بیان احوال آلات تناسل XXIII. fol. 515^b.
- باب بیست و چهارم در بیان احوال آلات توالد و پستان XXIV. fol. 529^b.
- باب بیست و پنجم در بیان امراض پشت و مفاصل و پایها XXV. fol. 553^b.
- باب بیست و ششم در بیان سوم و ادویه زبانکار و حیوانات XXVI. fol. 563^a. ذات سم کرنده و تریاقات مطلقا *

باب بیست و هفتم در بیان بعضی از تراکیب که عمده‌اند
در معالجات *

باب بیست و هشتم در بیان بعضی الفاظ خوبیه که متعارف
اطلاع است *

A portion of the work containing the last twenty *Bâb* is noticed in Ethé, India Office Lib. Catalogue, No. 2955. Comp. Hâj. Khal. vol. III, p. 164. In the lithographed edition, Lucknow, A.H. 1282, the work is wrongly ascribed on the title-page to Ḥakim Muḥammad 'Ali Khân, who died in A.H. 1162 = A.D. 1748, i.e., two hundred and fifty years after the composition of the work.

The colophon says that this copy was transcribed from a MS. which was copied from the author's autograph copy.

Written in a clear *Naskh* within coloured borders, with an illuminated head-piece and a double-page 'Unwân.

Dated A.H. 1070.

شوف الدين على العصيني الراعدي الكبيرى :
Scribe :

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 972.

fol. 315; lines 24; Size 10×7; 6½×4½.

The Same.

Another copy of the *Khulâṣat-ut-Tajârîb*, beginning as above.

The colophon, dated 11 Muḥarram, A.H. 1022, says that this MS., was copied from a copy transcribed from a copy transcribed from the author's copy.

Written in small *Nasta'liq* with occasional emendations in the margins.

ابن حبدر قلی :
Scribe :

No. 973.

foll. 327; lines 21; size $10 \times 5\frac{1}{2}$; 8×4 .

The Same.

A large part of the same Khulāṣat ut-Tajārib. The first eight *Bāb* and part of the ninth are missing. The copy opens abruptly in the ninth *Bāb* with the following words:—

..... مالیدن ناقع بود و الله اعلم بر رطوبتی بود که در درون پلک
جمع آید الخ *

باب دهم در بیان احوال گوش ز ترکیب و وضع و قوت سامعه الخ *

Written in fair Indian Ta'liq.

Not dated; 19th century.

No. 974.

foll. 235; lines 29; size $14 \times 8\frac{1}{2}$; $11\frac{1}{2} \times 6\frac{1}{2}$.

The Same.

Another copy of Bahā-ud-Daulah's Khulāṣat-ut-Tajārib, beginning as usual.

The preface is preceded by an enumeration of the chapters.

Written in ordinary Nasta'liq.

Dated Rajab, A.H. 1085.

Scribe: میر مقیم الحسینی.

No. 975.

foll. 343; lines 25; size 12×8 ; $9 \times 5\frac{1}{2}$.

معدن الشفاء سکندر شاہی

MA'DAN-USH-SHIFĀ-I SIKANDAR
SHĀHĪ.

A work on medicine.

Author: Bhūwah bin Khawāṣ Khān بن خواص خان.

Beginning :—

مزاج امتنزاج عذصر اربعه و باعذربخ خواص اشیاء حواس خمس قالب
ضعیف و جسمان تحیف النم *

The beginning of this copy is quite different from that of the copies noticed in Rieu ii, p. 471; Ethé, Bodl. Lib. Catalogue, No. 1592, and Ethé, India office Library Catalogue, No. 2305, although the substance of the preface, as given in Rieu, is the same as here.

Firishtah, vol. i, pp. 330, 345 and 350, and the author of the *Tabaqat-i Akbar Sháhi* mention that Bhúwah, son of Khawás Khán, was a great noble of Sikandar Sháh Lodi's time (A.H. 894-923 = A.D. 1489-1517). He was put to death by Sultán Ibráhim Sháh, (the successor of Sikandar Sháh) in A.H. 925 = A.D. 1519.

The composition of the work, which the author compiled and translated from Sanskrit works enumerated in the preface, was completed in A.H. 918 = A.D. 1512, 1513. The work, also known as *طب سکندری*, is divided into a *Muqaddimah* and three *Báb*, described in the Catalogues mentioned above.

Lithographed, Lucknow, 1877 and 1889.

A full Table of Contents, occupying eight pages, is given at the beginning of the copy.

Written in ordinary Nasta'liq, with an illuminated head-piece.

Dated 18 Ramadán, A.H. 1082.

No. 976.

fol. 76; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

ریاض الادویة

RIYÂD-UL ADWIYAH.

A treatise on simple and compound medicaments.

Author: Yúsuf bin Muḥammad, with the *takhallus* Yúsufi
بن محمد المخلص به يوسفی *

Beginning :—

الحمد لله الذي خلق لكل داء دواء وجعل حبيبه لعل القلوب شفاء

* الخ

The author, who flourished under Bâbur and Humâyûn, was a native of Harât, and compiled a work on the epistolary art called بداع الا نشا in A.H. 940 = A.D. 1533. His other medical works are قصيدة في حفظ الصحة, موابد اخبار- جامع القراءة written in A.H. 913 = A.D. 1530; علاج الامراض ; a versified treatise dedicated to Bâbur, A.H. 937 = A.D. 1530; see Rieu ii, p. 475; Ethé India Office Lib. Catalogue, No. 2304; Ethé, Bodl. Lib. Catalogue, No. 1591; Hâj. Khal. ii, p. 564.

The Riyâd-ul Adwiyah is noticed in Rieu ii, p. 840. It is divided into two *Bâb* devoted to simple and compound medicaments, in alphabetical order.

Written in hasty Nasta'liq.

Dated A.H. 1193.

Scribe : علام على.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 977.

fol. 105; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Yûsufi's Riyâd-ul Adwiyah, beginning as usual. This copy, written in different hands, is dated 1191 Fâsi.

The original tract is followed by a collection of prescriptions, written in the same hand as the latter portion of the copy.

No. 978.

fol. 254; lines 13-17; size $10 \times 5\frac{1}{2}$; 7×4 .

بهر الجوائز

BAHR-UL JAWAHIR.

A dictionary of technical terms relating to medical science.

Author : Muhammâd bin Yûsuf-ut-Tabib ul-Harawi
محمد بن يوسف الطبيب الهروي

Beginning :—

حمد العلام احدى ذرى الانهام تحقيق الخ

The work begins with an Arabic preface in which the author dedicates the work to Zahir-ud-Din Muḥammad, better known as Amir Beg, whose name is introduced thus :—

ظہیر الدوّلۃ و السعادۃ ، الدینیا و الدین مُحَمَّد المشتهر بامیر بیگ *

It is doubtful whether the present author is the son of the well-known physician Yūsuf bin Muḥammad who flourished under Bābur and Humāyun and wrote several medical works (see No. 976).

The work is arranged in alphabetical order and comprises the names of drugs with their uses, botanical and anatomical terms, the various diseases, etc., etc.

Edited by Hukeem Abdool Mujeed, Calcutta, 1830.

A very incorrect copy, written in bad Ta'liq, with marginal notes.

Not dated ; 19th century.

No. 979.

fol. 258 ; lines 21 ; size 9 × 6½ ; 7 × 3½.

The Same.

Another copy of Muḥammad bin Yūsuf's Bahr-ul Jawāhir, beginning as above.

The names of drugs, arranged in alphabetical order, are written in red.

Written in fair Naskh.

Not dated ; 19th century.

No. 980.

fol. 66 ; lines 15 ; size 8½ × 5 ; 5 × 2½.

مطلوب المباهرين

MATLAB-UL MUBASHIRIN.

A treatise on sexual intercourse and treatment for increasing or restoring virile power.

Author: Muḥammad Ḥakim Gilāni.

Beginning :—

حمد و سپاس و شکایت بی قیاس صانع حکیمی را که بید قدرت و بقلم

ارادت الخ *

The royal personage to whom the work is dedicated is Mîrân Muhammad Shâh, whose name is introduced after a series of honorific titles. He is probably identical with Mîrân Muhammad Shâh Fâruqî of Gujârât, who reigned from A.H. 943-944 = A.D. 1536-1537.

The work is divided into four *Fann* and a *Khâtimah*, each *Fann* consisting of several *Fasl*.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 981.

foll. 121; lines 19; size $8\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

قرابادين شفائي

QARÂBÂDÎN-I SHIFÂ'I.

A pharmacopeia or description of medical drugs, arranged in alphabetical order according to the first letter.

مظفر بن موسى شفائي
Author: Mu'zaffar bin Muhammad ul-Husayni ush Shifâ'i
محمد الحسيني الشفائي *

Beginning:—

الحمد لله الحكم العليم والصلوة على و بعد پوشیده تمامند

که فخر حیر مظفر بن محمد بن الحسيني الشفائي الخ *

The author was a native of Kâshân, and died in A.H. 963 = A.D. 1556. See Rieu ii, p. 474; Ethé, Bodl. Lib. Catalogue, No. 1594; Ethé, India Office Lib. Catalogue, Nos. 2310-2312; Âṣaf Lib. vol. i, p. 964. Lithographed (on margin of Dâkâ Ullâh Khân's on the same subject), Dihli, 1865.

The first drug described is دارو انبیش.

Written in a learned Ta'liq, with marginal notes and emendations.

Not dated; 18th century.

A note on the fly-leaf at the beginning says that this MS. belonged to the donor's brother Muḥammad Ismâ'il bîn Maulâvî Shaykh Muḥammad Bakshâh Khân Ṣiddiqî.

Another note on the same page is dated 15 Shawwâl, A.H. 1186.

No. 982.

foll. 96; lines 19; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another copy of Shifā'i's Qarābādīn, beginning as above.
 Spaces for headings are left blank in the latter half of the copy.
 Written in ordinary Nasta'liq.
 Dated 9 Ramaḍān, year not given, apparently 19th century.
 Scribe: كريم الدين ولد شيخ صبيح الدين بن شيخ بدر الدين.

No. 983.

foll. 170; lines 11; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

The Same.

Another copy of Shifā'i's Qarābādīn, beginning as usual.
 Written in fair Ta'liq.
 Not dated; 19th century.

No. 984.

foll. 135; lines 25; size $9\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

انیس الاطبا

ANÎS-UL-ATIBBÂ.

A fragment of a manual of medicine.

Author: Abul Khayr Muḥammad bin Muḥammad ul-Fārisī
 ابو الخیر محمد بن محمد الفارسی.

Beginning:—

حمد لله رب العالمين

تركيب أجسام مخالفات الماء

The work is divided into two *Sahifah*, each consisting of numerous subdivisions:Sahifah I on theoretical medicine, fol. 2^a.Sahifah II on practical medicine, fol. 72^b.

The general arrangement is that diagnosis of diseases is given first; after which follows the 'symptoms' and then 'treatment.'

The MS. is defective towards the end, nearly one-fourth of the second *Sahifah* being missing. There are several *lacunae* in the copy, and the folios are misplaced in several places.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 16th century.

No. 985.

fol. 24; lines 18-23; size $8\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

مفردات

MUFRIDÂT.

A medical tract treating for the most part of simple medicaments, but also of some compound medicaments for various diseases of the human body from the head downwards.

Author: Muḥammad Ma'sūm bin Sayyid Ṣafī'i ul-Husaynī nūr-Turmuḍī ul-Bhakarī with the poetical *nom de plume* Nāmī: محمد مصوص بن سید صفائی الحسینی الترمذی امّا و البکری مسکناً و القاصی تخلصاً.

Beginning:-

حمد خداوند گو کش بدر کبریا هست برابر بهم حشمت شاه و گدا

The author, already mentioned in connection with his more popular work *Tārikh-i Sind* (see No. 599), says in the preface to the present work that he compiled it from the *Ikhtiyārat-i Badi'i* and some other medical works for the convenience of medical students. At the end the work is called طب نامی, which, however, seems to be another work of the author.

It is divided into twenty-six *Bâb*, each consisting of several *Fasl*. Each *Fasl* is devoted to a particular disease, under which its remedies are given.

Written in ordinary Ta'liq.

Dated Shawwâl, A.H. 1110, the 23rd regnal year of 'Alamgîr.

The MS. is in a damaged condition, the folios having separated from the binding.

No. 986.

fol. 158; lines 9; size $9 \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

A treatise on sexual science, with medical advice.

Author: Tâhir طاهر.

Beginning:—

* خدای که دیده نمی شود و صورت و شکل ندارد *

In the beginning the author speaks of the Emperor Jahângir in the present tense, and to him he, most probably, dedicated the work:

نور الدین محمد جهانگیر بادشاہ زهی پیدا شد و زندگانی ثمره
بخش..... چهار بید که عبارت از کتاب هندی آسمانی است بدل
میدارد و شب و روز در آرام و فراغت میگذرانند و اثار غم و الام در خواب
هم نمی بینند *

Later on the author says that he composed the work in 1678 Hindi year; (i.e., the Bikramâjît Sanbat) = A.D. 1622. He divided it into nine *Fâ'il*.

The style is bad and confusing.

Written in fair Ta'liq.

Dated 21 Jumâdâ I, A.H. 1238.

No. 987.

fol. 75; lines 17; size 8×5 ; $6 \times 3\frac{1}{2}$.

دستور الاعلاج

DASTÛR-UL-ATIBBÂ.

A treatise on medicine according to the Indian system.

Author: Muhammâd Qâsim Hindû Shâh Astârâbâdi, better known as Firîshthâh المعرف به فرشته شاه استرابادی.

The MS. is defective towards the beginning, and opens abruptly with the following words:—

* و از خود بر صفحه روزگار یادگاری گذارم

The author, well known for his popular general history of India تاریخ فرشته, has already been noticed in this Catalogue, No. 538.

The work also styled اختبارات قاسی، consists of a *Muqaddimah*, three *Maqālah* and a *Khātimah*, described in Rieu, Suppl. p. 113; Ethé, India Office Lib. Catalogue, Nos. 2318-2324; W. Pertsch, Berlin Catalogue, p. 580; Ethé, Bodl. Lib. Catalogue, No. 1601. Comp. also Hāj. Khal. iii, p. 225.

The present MS. comprises only the first *Maqālah* on simple drugs and ailments, arranged in alphabetical order.

The MS. is in a damaged condition, and there are *lacunae* in several places.

Written in ordinary Nasta'liq.

Not dated; 17th century.

No. 988.

fol. 110; lines 19; size $9\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{4}$.

الفاظ ادویه

ALFĀZ-I ADWIYAH.

A description of drugs.

Author: Nūr-ud-Dīn Muḥammad 'Abd Ullah bin Ḥakīm 'Ayn-al Mulk Shīrāzī نور الدین محمد عبد الله بن حکیم عین الملک شیرازی.

Beginning:—

هر الله احد الله الصمد که پایه حقیقت بیچوئیش از دایره
دربافت و لحاظ شناخت برتر است الخ *

Muhammad 'Abd Ullah, who edited the private letters of his uncles Abul Faḍl and Fayḍī (see Ethé, Ind. Office Lib. Catalogue, Nos. 287 and 1479) and is himself the author of several *Inshās* (see Ethé, India Office Lib. Catalogue No. 2066) as well as of the Sufi work مراتب الوجه noticed in the aforesaid Catalogue No. 1925, 15, says in the preface to the present work that he wrote it at the time of the accession of Shah Jahān, A.H. 1038 = A.D. 1628, for which year the title of the work forms a chronogram. The author further adds that he has taken the medical terms from the Greek, Arabic, Latin, Spanish, Hebrew, Syriac, Berber, Turkish, Persian and Hindi languages.

The work is divided into a *Muqaddimah*, a *Natijah* and a *Khātimah*, as follows:—

Muqaddimah in four *Fā'idah*, fol. 4^b.

Natijah: Dictionary of drugs, arranged in alphabetical order, according to the first and second letters of each word, fol. 10^a.

Khātimah, on six useful medicaments not found in ancient works, fol. 99^b.

The author uses the following abbreviations in the work:—

بیوست = بی ; رطوبت = ر ; بودت = ب ; حرارت = ح ; طبع = ط
بدل = ل ; مصلح = مص ; شربت = ش ; قوت = ق ; معنده = مع

For other copies see Ethé, Bodl. Lib. Catalogue Nos. 1603 and 1604; Ethé, Ind. Office Lib. Cat. Nos. 2325-2327. Another medical work by this author, entitled قسطاس الاعبا, composed, A.H. 1050 = A.D. 1640, is noticed in W. Pertsch, Berlin Catalogue, p. 587.

The *Alfāz-i Adwiyah* has been lithographed in Delhi and Madras, A.H. 1265; with an English translation by F. Gladwin, Calcutta, 1793. For other editions see Catalogue of Printed Books in the Brit. Mus. by Edwards, p. 442.

Written in ordinary *Nasta'liq*.

Dated Ṣafar, the fifth regnal year of 'Ālamgir II.

Scribe: كريم الدين ولد شيخ صبيح الدين بن شيخ بدر الدين باشندہ قصبه منیر.

No. 989.

fol. 358; lines 15; size 4½ × 5; 6 × 3.

قرابادین معصومی

QARĀBĀDĪN-I MA'SŪMI.

A treatise on compound medicaments.

Author: Ma'sūm ibn Karīm-ud-Dīn uṣḥ-Shūstārī uṣḥ-Shīrāzī
معصوم ابن کریم الدین الشوستری الشیرازی.

Beginning:—

تحمیدی که لسان اعتذار نذکار مسجدان صوامع افلاک در اظهار و
نکرار آن بعجز قابل و معترفست الْحَمْدُ لِلّٰهِ

The author tells us in the preface that he compiled this work from several old and modern works, with some useful additions of his own, in A.H. 1059 = A.D. 1649, and divided it into a *Muqaddimah*, seven *Maqālah* and a *Khātimah*, fully enumerated at the beginning.

A copy of the work is mentioned in Āṣaf Lib. vol. i, p. 966.

Written in ordinary Nasta'liq with an illuminated head-piece.
Dated A.H. 1114.

No. 990.

fol. 399; lines 15; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Ma'sūm's Qarābādīn, beginning as above.
This copy is slightly defective towards the end.

Written in ordinary Ta'liq.

Not dated; 19th century.

The MS. is wormed.

A seal of وَبِدْ حُسْنَى شَهَارِي, dated A.H. 1258, is found at the beginning of the copy.

No. 991.

fol. 177; lines 17; size $7\frac{1}{2} \times 4\frac{3}{4}$; 6×4 .

The Same.

Another copy of Ma'sūm bin Karīm-ud-Dīn's Qarābādīn.

The present copy lacks a few lines at the beginning, and opens thus:—

* اما بعد بر رای صواب ذمی خردمندان خورده بین

Corresponding to line 4, fol. 2ⁿ of the preceding copy.

Written in a careless Ta'liq.

Not dated; 19th century.

The MS. is in a damaged condition.

No. 992.

fol. 284; lines 25; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5$.

علاجات دارا شکوهی

'ILĀJĀT-I DĀRĀ SHIKŪHĪ.

An encyclopedic work on medicine, in two separate volumes.

The volumes form only a portion of the entire work. The first volume has two endorsements, viz. دارا شکوهی and نسخه دارا شکوهی. On

the title-page of the second volume the work is called **ذخیره دارا شکوهی**, but in the opening line of the same volume the title given to the work is **علاجات دارا شکوهی**. A medical work, called **علاجات دارا شکوهی**, containing similar matters and with the same arrangement, is noticed in Blochet, vol. ii, pp. 103-104, and it seems evident that the two are identical.

According to Blochet the 'Ilâjât-i Dârâ Shikûhi was composed by Nûr-ad-Din Muhammad 'Abd Ullah Hakim Shirâzi, عبد الدین محمد عبد الله حکیم شیرازی, and dedicated to Prince Dârâ Shikûh. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Guftâr*, subdivided into several *Asrâr*.

Vol. I.

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers :—

سخن سیورم در تدبیر مسافران و اصحاب عساکر مشتمل بر پنج حرف -
اگر نیت سفر دراز دارد اول فصل کند پس مسهل خود را الخ *

Then follows the third *Asrâr*, in two *Tadbîr*, as follows :—

Tadbîr I, fol. 3^a, on edibles **ماکول**, such as grains, meat, fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc., etc.

Tadbîr II, fol. 80^b, on potables **مشروب**, such as beverages, agreeable drinks, etc., etc. It ends with some prescriptions and remedies for particular diseases.

Written in ordinary *Tâ'liq*.

Not dated; apparently 19th century.

No. 993.

fol. 553; lines 12-17; size 9 x 5½; 6½ x 3½.

علاجات دارا شکوهی 'ILÂJÂT-I DÂRÂ SHIKÛHÎ.

Vol. II.

This MS., which is endorsed on the title-page 'the second volume of the book **ذخیره دارا شکوهی**', contains only a portion of it and begins at once with the eighth *Guftâr* thus :

گفتار هشتم علاجات دارا شکوهی در استعمال و فصل و حجامت *

The earlier part of this volume treats of the anatomy of the human body, containing descriptions of the various nerves, veins, muscles, etc., venesection and phlebotomy. It ends with the thirty-fourth *Asrār*. The latter portion contains for the most part prescriptions, arranged under the various diseases for which they are intended.

Full-sized anatomical illustrations are given on foli. 20^b, 27^b, and 36^b.

Written in ordinary *Ta'liq*.

Dated 19 Jumādā II; year illegible. Apparently 18th century.

No. 994.

foli. 357; lines 24; size 9½ × 6; 6½ × 3½.

تحفة الموعنين

TUHFAT-UL-MU'MININ.

The well-known work on *materia medica*.

Author: Muḥammad Mu'min Ḥusaynī Tanakābūnī
محمد موسى حسینی تکابنی *

Beginning:—

سبحانك اللهم يا ندوس و يا طبيب النفوس *

The author's father (Mir Muḥammad Zamān Tanakābūnī) and grandfather were the court physicians of the Safawī kings. The work is dedicated to Shāh Sulaymān (A.H. 1077–1105 = A.D. 1666–1694), to whose court the author was attached. We learn from the preface that the author's main object in writing the present work was to correct the errors and the inaccuracies which he noticed in the *Ikhtiyārāt-i Badi'i* (see No. 968 in this Catalogue). He based it on the Arabic medical work entitled *جامع بندادی* *ملا يحيى الطبيب* *جملة*, also styled *ملا يحيى الطبيب*, and several other Arabic and Indian medical treatises.

For full particulars see Rieu ii, p. 476; Ethé, Bodl. Lib. Catalogue, Nos. 1605–1608; Ethé, India Office Lib. Catalogue, 2328–2335; W. Pertsch, Berlin Catalogue, pp. 584–587. See also *Kashf-ul-Hujub*, fol. 31^a. Lithographed in Delhi, A.H. 1266; Isfahān, A.H. 1274, and (Persia), A.H. 1284.

The work is divided into two parts. The first, containing five chapters, is called *Tashkīṣ* and the second, called *Dasturāt*, consists of three *Qism* of which the third is wanting in the present and all copies extant.

At the end is found a section called دستور العمل on the different kinds of fever, consisting of a *Muqaddimah*, five *Fasl*, and a *Khātimah*, beginning :—

• وهو يشفى بطافعه الكريم الخ

Written in small Nasta'liq with an illuminated head-piece.

The colophon on fol. 349^b is dated 6 Dulqa'd. The year is not given, apparently 18th century.

Explanatory marginal notes, written in the same hand as the text, are found throughout.

The seals of Sayyid Khwurshid Nawwâb and Sayyid Vilâyat 'Ali Khân of Patna are affixed at the beginning and end of the copy.

No. 995.

fol. 298; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

The Same.

Another copy of Mu'min Husayni's *Tuhfat-ul Mu'minîn*, beginning as above.

The Dastûr-ul 'Amal is wanting in this copy.

Written in fair Naskh.

Dated 4 Shawwâl, A.H. 1130.

Scribe: ابن علی بیرون رسم.

The seals of Sayyid Khwurshid Nawwâb and of Sayyid Vilâyat 'Ali Khân of Patna are found at the beginning and end of the copy.

No. 996.

fol. 459; lines 19; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the same *Tuhfat-ul Mu'minîn*, without the Dastûr-ul 'Amal.

Written in ordinary Ta'liq within coloured borders with an illuminated head-piece.

Dated 24 Muharram, A.H. 1240.

Scribe: نوازش حسین انصاری.

No. 997.

fol. 428; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

The Same.

A defective copy of the same *Tuhfat-ul Mu'minîn*, beginning as usual.

It breaks off with the third *Tashkhiṣ* on the nature and properties of simple drugs and ailments, arranged in alphabetical order. The last two *Tashkhiṣ*s of the first part and the entire second part are wanting.

Written in ordinary *Ta'lîq*.

Not dated; early 19th century.

No. 998.

fol. 173; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 4\frac{1}{4}$.

The second *Qism* of the *Dastûrât* of the *Tuhfat-ul Mu'minîn* on compound medicaments.

Beginning:—

قسم ثانی از دستورات جامع موسوم به تحقیق المومین که آن مشتمل است بر تشخیصات و دستورات در بیان اعمالی که متعلق است

پادربن سرکبده *

Written in ordinary *Ta'lîq*.

Dated Monday 3 *Sha'bân*, the forty-fifth year of *Shâh 'Alam's* reign.

No. 999.

fol. 404; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{4}$.

قربادین جلالی

QARÂBÂDÎN-I JALÂLÎ.

A work on compound medicaments.

The name of the author is partly wormed. The portion extant is *Hajji Jalâl bin Amin-ut Tabib ul-Murshidi ul-Kâzarunî* حاجی جلال بن امین الطبیب المرشدی الکازرونی.

Beginning :—

الحمد لله رب العالمين أما بعد يدانكه اين مقالات
دوم از کتاب اختیارات بدیعی که ذکر کرده در مرکبات الخ *

The author tells us in the preface that the author of the *Ikhtiyārāt-i Bādi'i*, d. A.H. 806 = A.D. 1403, (see No. 968) had omitted a good deal in his second *Maqālah* on compound medicaments. Our author therefore removed the deficiencies of the said work by additions from other medical works, as well as from the experience he had gained from experts, and thus compiled the *Ikhtiyārāt-i Bādi'i* in its complete form. It is further said that Ḥāfi Jalāl prefixed a *Muqaddimah* to the first *Maqālah*, and at the end of each *Bāb* added a *Faṣl* from the *Dakhiyrah-i Khwārazmī Shāhi* (see No. 962).

A copy of this work is mentioned in *Āṣaf Lib.* vol. i, p. 964.

The MS. is defective towards the end, and headings are omitted in many places.

Written in ordinary *Ta'liq*.

Not dated ; 19th century.

No. 1000.

fol. 48; lines 22; size 7×4 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

خرقه

KHIRQAH.

A treatise on sexual intercourse.

Author : Murtadā Quli Shāmlū.

Beginning :—

سبحان الله زنگ آمیزی بساط حمد و سپاس حکیمی که خرقه
معرةت را بر قامت صحیح مراجان الخ *

The author's father, Hasan Beg Shāmlū, was the governor of *Khurāsān*, and died towards the end of Shāh Ṣafī's reign (A.H. 1038-1052 = A.D. 1629-1642). Murtadā Quli flourished under Shāh Sulaymān (A.H. 1077-1105 = A.D. 1667-1694), who appointed him to the government of Qum. He was a good poet, and also wrote a beautiful *Shikastah* hand.

The work, dedicated to Shāh Sulaymān, is divided into thirty sections termed *بخطیه*. See Rieu ii, p. 794.

There is a lacuna after fol. 47.

Written in fair Naskh.

Not dated; 18th century.

The seals of the last two ex-kings of Oude are found at the end of the copy.

No. 1001.

fol. 372; lines 23; size $11\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

طب اکبری

TIBB-I AKBARI.

A work on the symptoms of diseases and their treatment, translated, with additions, from the Arabic work شرح اسباب و علامات نافیس بن اوزانی (d. after A.H. 850 = A.D. 1446).

Translator: Muḥammad Akbar, commonly called Muḥammad Arzāni, bin Ḥāfi Muqīm محدث اکبر عرف محمد ارزانی بن حاجی مقیم.

Beginning:—

صحیح ترین کامی که مشام ناطق دانش آئین را که آئینه ادراک
محسوسات و معقولات است الخ *

The title of the work, given in the preface to this copy, is طب اکبر.

The translator, a renowned physician of India, flourished in the reign of Aurangzib, to whom the work is dedicated. He left several other medical works; viz. میران الطب (see No. 1005), میریات القلوب (lith. Bombay A.H. 1286; Lucknow, A.H. 1280), اکبری (lith. Lucknow, 1882) and قربادین قادری تعاریف الامراض - طب النبي (see No. 1004).

Muḥammad Akbar completed the translation in A.H. 1112 = A.D. 1700. For other copies see Rieu ii, p. 478; Ethé, India Office Lib. Catalogue, Nos. 2339 and 2340. Printed in Calcutta, 1830; in Delhi, A.H. 1265; in Madras, A.H. 1264; Bombay, 1275 and 1279; in Lucknow, A.H. 1272 and 1289; in Teheran, A.H. 1275; Lahore, 1911.

The work is divided into twenty-seven *Báb* and a *Khātimah*, described in Ethé, India Ofcice Lib. Catalogue loc. cit.

Marginal notes and emendations, written in the same hand as the text itself, are occasionally found.

Written in small Nasta'liq within coloured borders with the headings in red.

Dated, on fol. 369^b, 21 Jumādā I, A.H. 1242.

No. 1002.

fol. 452; lines 23; size $12\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

The same.

Another copy of Muḥammad Arzānī's Tibb-i-Akbarī, beginning as above: *صحیح ترین کلامی الح*.

Written in bad Indian Ta'liq within coloured borders.

Not dated; apparently latter half of the 19th century.

No. 1003.

fol. 269; lines 23; size $12\frac{1}{4} \times 9\frac{1}{2}$; 10×7 .

The same.

Another copy of the preceding work, beginning as usual.

A detailed index of the contents is prefixed.

Written in ordinary Ta'liq with the headings in red. Marginal notes and emendations are found here and there. The seals and signatures of sayyid Khwurshid Nawwāb and Sayyid Vilāyat 'Ali Khān of Patna are found in the copy.

Written in Indian Ta'liq.

Not dated; apparently early 19th century.

No. 1004.

fol. 217; lines 19; size $9 \times 5\frac{1}{4}$; 7×4 .

قراباءدين قادری

QARĀBĀDĪN-I QĀDIRĪ.

A work on compound medicaments by the same Muḥammad Akbar Arzānī.

Beginning:—

ثُنائی کہ شایان جناب مستطاب حضرت الہی تعالیٰ است الح

In the preface the author after enumerating his previous six compositions, viz. ميزان الطب - مفرج القلوب - طب الراکب - تشخيص طب النبی - معجزات اکبری and تعاریف الامراض says that he commenced to write the present work in A.H. 1126 = A.D. 1714, and according to Rieu ii, p. 480, he was still engaged on it in A.H. 1130 = A.D. 1718.

According to the preface the work is divided into twenty-two *Bâb*, but the present MS. comprises the first thirteen only.

The author says that he belonged to the Qâdirî order, and therefore entitled the work after the holy name of the great saint 'Abd-ul Qâdir Jilâni.

Comp. Ethé, India Office Lib. Catalogue, No. 2344.

Printed in Bombay A.H. 1277 and in Delhi, A.H. 1286; Lucknow, 1886.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1005.

fol. 519; lines 9; size 9 x 5½; 7 x 3½

میزان طب

MÎZÂN-I TIBB.

A hand book of medicine by the same Muhammad Akbar.

Beginning :

الحمد لله رب العالمين اما بعد العبد الجانى محمد
ارزانى المسئى به محمد اکبر میکوید *

In the short preface the author tells us that he wrote this or manual for the use of his own children and other students of medicine.

The work is divided into three *Maqdîlah*, as follows :—

I. On the symptoms and qualities of heat, cold, moisture and dryness, fol. 2^a.

II. On simple and compound medicaments, fol. 5^a.

III. On diseases and their treatment, fol. 59^b.

See Rieu ii, p. 479; Ethé, Bodl. Lib. Catalogue, No. 1612 Lithographed, Calcutta, 1836; Cawnpore, 1876; and Lucknow, A.H. 1318.

Written in large Indian Ta'liq.

Not dated; 19th century.

No. 1006.

fol. 168; lines 15; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شفاء القلوب

SHIFÂ-UL QULÛB.

A medical tract.

Author: Ahmad-ut-Tabib ul-Barjandi, better known as Jalâl ud-Dîn.

احمد الطبيب البرجندی الشهیر بجعلال الدین *

Beginning:—

محمد مقدس اساس د سپس بمقاييس حكيمی را رواست انم *

The author tells us in the preface that he wrote this work for 'Umdat-ul-Mulk Nawwâb Amir Khân, to whom he presented it on the occasion of his (Nawwâb's) visit to Kâbul. This Amir Khân, a favourite of Muhammad Shâh, was appointed Governor of Allahâbâd in A.H. 1152 (A.D. 1739) and died, A.H. 1159 (A.D. 1747). See Beale's Biographical Dictionary, p. 71.

The work is divided into a *Mugaddimah*, three *Bâb* and a *Khâtimah*, with numerous subdivisions styled *Maqâlah*, *Fâsl*, *Manja'at*, *Matlab*, *Bâhg*, *Qâ'idah*, *Fâ'dah*, *Qâ'nûn*, *Fann* and *Tâlim*:

Contents:—

on fol. 6 ^a .	مقدمه در بیان شرف علم طب و تعریف آن
fol. 7 ^b .	باب اول در حفظ صحت
fol. 46 ^b .	باب دویم در تکیت علاج
fol. 92 ^a .	باب سوم در ادویه و اغذیه مفرد و مركبة
fol. 161 ^b .	خاتمه در متفرقات

The paper towards the beginning of the MS. is getting brittle, and the writing in many places is illegible. The latter portion, foll. 122-168, is supplied in a later hand. The MS. is slightly defective towards the end, and breaks off with the words:—

و یک قسم را بطعم امیرز که بخورد وی میدهد و نصف دیگو.....

Written in fair Naskh.

Not dated; 18th century.

No. 1007.

foll. 321; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

مخزن اسرار اطباء

MAKHZAN-I ASRĀR-I ATIBBĀ.

An encyclopaedia of medical science.

Author: Muḥammad Maḥdi bin Muḥammad Ja'far bin Muḥammad Ḥasan Ṭabīb محدث مهدی بن محمد جعفر بن محمد حسن طبیب.

Beginning:—

محمد مهدی محدث جعفر بن محمد حسن طبیب انسان را
 مخدود کرده بدنی آدم پوشانید الخ *

The author says in the preface that he compiled the work in Persian from trustworthy works of ancient and modern physicians.

The date of composition, expressed by the title, is A.H. 1170 = A.D. 1757.

The work consists of four *Fann*, each of which comprises numerous subdivisions termed *Muqaddimah*, *Maqālah*, *Maqsad*, *Bāb*, *Maṭlab*, and *Fasl*, fully enumerated at the beginning. They are as follows:—

I. Definition and utility of medicine; composition and structure of the human body and its organs; health, its preservation and general treatment, etc., fol. 3^a.

II. Compound medicaments, arranged in alphabetical order, fol. 45^b.

III. Simple medicaments, in alphabetical order, fol. 308^c.

The MS. is defective towards the end. It breaks off at the beginning of the third *Fann* with the word باید. So the greater portion of the third *Fann* and the whole of the fourth are wanting.

Written in minute Nasta'liq.

Not dated; 19th century.

No. 1008.

foll. 251; lines 15; size 12×6 ; $8 \times 4\frac{1}{2}$.

خلاصة العيش خالق شاهي

KHULĀSAT-UL 'AYSH-I 'ĀLM SHĀHĪ.

An exhaustive work on sexual intercourse and similar matters.

Author: Maṣḥar Muẓaffar مظفر مظفر.

Beginning:—

حمد بیقیاس و سناش با سپاس آفریدگاری را سرد که خلقت انسان را

الخ *

From the wordy preface, mostly devoted to the praise of the reigning sovereign Shāh 'Ālam, to whom the work is dedicated, we learn that the author wrote it in A.H. 1177 = A.D. 1763, 1764, the fifth regnal year of that king.

The work consists of two *Maṭlab*, each subdivided into twenty *Bāb*. A complete index, with reference to the pages, is given on foll. 4^a-6^a.

Maṭlab I. fol. 4^a.

مطلوب اول مبنی بر احوال و صفات آرایش مردان و حسن
معاشرت و مجازات ایشان با زنان و بیان مقورات بلایه از ادریه و اغذیه
و غیر آن *

Maṭlab II. fol. 64^a.

مطلوب ثانی مختص از برای زنان و بیان عدای نزین اعضا
ایذان و صفات زیب و پیرایه با حسن معاشرت و مجازات و آداب اوصاف
خلوت و ذکر اسرارات و حکایات و حرکات و سکنات ایشان که باعث تحریک
با غیره مردان بوده باشد *

A copy of the work, without the author's name, is noticed in Ethé, Bodl. Lib. Catalogue, No. 1028.

Written in fair Indian Ta'liq within coloured borders with an illuminated head-piece and a double-page 'Unwān.

Dated Friday, 12 Rajab, A.H. 1189.

Scribe: میر عدایت الله.

No. 1009.

foll. 167; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

تألیف شریف
TÂLÎF-I SHARÎF.

Indian *materia medica* or a dictionary of simple medicaments.

Author: Ḥakim Muḥammad Sharif Khân son of Ḥâdiq-ul Mulk
 حکیم محمد شریف خان ولد حادق الملک Hakim Muhammad Akmal Khân
 حکیم محمد اکمل خان. He died in A.H. 1231 = A.D. 1815.

Beginning:—

برگ درختان سبز در نظر هوشیار - گلهای گوناگون و درختهای موزدن
 دلیلیست سلطع و برهانیست قاطع الخ *

In the preface the author says that the use of Indian drugs in the prescriptions of his ancestors obliged him to have recourse to Hindi works and therefore he, for convenience sake, thought of writing a work on Indian *materia medica* on the model of *اختیارات تحقیق الموصفات*. He further adds that as the works were not up to the mark he removed their deficiencies in the present work. For the names of drugs, he says, he has followed the usage current in Shâjhahânbâd.

The British Museum copy, Or. 1606, contains a dedication to Shâh 'Alam (A.H. 1173–1221 = A.D. 1759–1806), and the author's *خواص الامراض* (See No. 1010) expresses by its title the date of composition, A.H. 1177 = A.D. 1763, 1764.

The names of drugs, arranged in alphabetical order, are followed by their descriptions, properties and uses.

A copy of the work is noticed in Rieu ii, p. 842. Lithographed in Delhi with the title *الكتاب الأدوية*, A.H. 1265. A second edition, lithographed in Delhi, A.H. 1280, contains also the *خواص الجواهر* or *تحفة المشافع* by the same author, also dedicated to Shâh 'Alam, and five works of Ǧulām Muḥammad Khân, viz. *رسالة چوبی* - *رسالة وبا* and *رسالة ختنی* and *رسالة زبدة العقابی* - *رسالة ماکول* و *مشروب*. An English translation, entitled "the Taleef Shereef, or Indian *materia medica*," was published by Dr. George Playfair, Calcutta, 1833.

The author's medical tract *عجالہ نافعہ* was lithographed, Lucknow, 1873.

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

No. 1010.

fol. 477; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الاج الامراض
'ILĀJ-UL AMRĀD.

A work on compound medicaments.

Author: Ḥakīm Muḥammad Sharīf Khān حکیم محمد شریف خان Beginning :—

در فیض است مفتین از کشایش نا امید اینچه.....، مفرحی

که باعث تغیری قلوب سودا زدگان الحمد لله

Muhammad Sharif Khān, son of Muhammad Akmal Khān, who has already been mentioned (No. 1009) in connection with his other medical work, *Tālib Sharīf*, says in the preface to the present work that in his youth he had written glossaries on *Sharh Mawzūz* ^ك، *Sharh Asbab و علامات* - مسمی بتفصیل است and had collected the prescriptions of his deceased grandfather, father, uncle and others, but, owing to adverse circumstances, could not make proper use of them until he was persuaded by his father and some of his friends to write the present work. The title *الاج الامراض* is a chronogram for the date of the completion of the work, A.H. 1177 = A.D. 1763, 1764.

The work is divided into a *Muqaddimah*, twenty *Maqālāt* and a *Khātimah*.

Lithographed, Lucknow, 1879; Delhi, A.H. 1303.

Written in hasty *Ta'līq*.

Dated 9th April, 1813,

خزانچی لعل ولد دکنپت رای بن هیرا لعل کائنه نهادر سائین
Scribe: چکله سکندر آناد *

No. 1011.

fol. 535; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×4 .

رياض الفوائد

RIYĀD-UL FAWĀ'ID.

A thesaurus of medical science.

Author: Muḥammad Amān bin Muḥammad Afḍal bin Muḥam

mad 'Arif bin Muhammad Husayn Mirzâ bin Muhammâd Tûlak
محمد اصل ابن محمد افضل بن محمد عارف سلطان،
بن محمد حبیب شیرازی بن محمد توکل سلطان وائی تالقان *

Beginning :—

سپاس بیقدامس هر حکیمی را که معمومان الٰم عصیان را به درای
شغاف رحمت نجات بخشیده الغ *

In a short preface the author tells us that he studied the science of medicine under Shaykh 'Abd-ul Laṭīf bin Shaykh 'Abd-ul Ḥaq, and wrote the present work for the benefit of the public.

The work consists of a *Muqaddimah*, two *Fann* and a *Khātimah*, which are enumerated in the preface. Each has numerous subdivisions.

They are as follows :—

Muqaddimah on the utility of medicine, fol. 10^b.

Fann I on theoretical medicine, in seven *Maqâlah*, fol. 11^a.

Fann II on practical medicine, also in seven *Maqâlah*, fol. 180^a.

Khātimah on miscellaneous subjects, relating to the preservation of health, advice to physicians, etc. etc., in twelve *Fasl*, fol. 523^a. A copy of the work is mentioned in Āṣaf Lib. vol. i, p. 956.

Written in ordinary *Ta'liq*.

Dated A.H. 1187.

No. 1012.

fol. 73; lines 15; size 10×6; 7½×4.

غیاثیہ

GIYÂŞIYÂH.

A hand-book of medicine.

Author: Maḥmūd ibn Ilyās uṣṭī Shirāzi.

Beginning :

سپلس و ستایش خداوندی را که ذات او بیچیز ذات نماند الغ *

It is said in the preface that the work is named after Giyâş-
ud Dîn Sâlîr, for whom it was written.

It is divided into four *Maqâlah*, as follows :—

I. Theoretical medicine, in eighteen *Bâb* fol. 2^a.

II. Practical medicine; diseases of the various parts of the body from the head downwards, and their treatment, in fifty-nine *Bâb*, fol. 20^a.

III. Simple drugs, fruits, etc, in twenty-eight *Bâb*, fol. 44^a.

IV. Compound drugs, in twenty-two *Bâb*, fol. 54^b.

Written in ordinary *Nasta'liq*.

Dated 12 *Shawwâl*, the 18th regnal year (?) .

No. 1013.

fol. 41; lines 17; size 9 x 6; 6 x 3½.

خلاصه التشريح
KHULĀSAT-UT-TASHRĪH.

A treatise on the anatomy of the human body,

Author: 'Abd-ur-Razzâq.

Beginning :—

بسم الله الرحمن الرحيم - هست ز اسباب شفای سقیم - نطايف حدد
و ندا حکیمی را سون که بهر تشريح ایدان انسان الخ *

The author tells us in the preface that he learnt the science of anatomy from his master Quṭb-ud-Din Muhammad Ādam, who subsequently gave him a post in the royal hospital, the building of which, says the author, was a most wonderful work of the deceased Sultân. The name of the king to whom the work is dedicated is not mentioned, there being only a series of honorific titles. The author enumerates the following works at the beginning :—

ذخیره — کامل الصناعة — قانون — تشریح etc.

The work is divided into a *Muqaddimah*, six *Fâṣl* and a *Khâtîmah*, as follows :—

Muqaddimah : the various organs, or component parts of the human body, fol. 3^b.

Fâṣl I. Bones, fol. 7^a.

II. Nerves, fol. 15^b.

III. Arteries, fol. 19^a.

IV. Veins, fol. 21^b.

V. Muscles; fol. 26^a.

VI. Complex organs, fol. 28^b.

The *Khâtîmah* is wanting.

Written in ordinary *Nasta'liq*.

Dated Dhu'l-hijjah, 19th century.

Scribe: سردار دام کلند ساکن قصبه مسیر :

No. 1014.

fol. 22; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

دستور الفصى

DASTŪR-UL FASD.

A treatise on phlebotomy or venesection.

Author : Muhammad Beg محمد بیگ.

Beginning :—

الحمد لله رب العالمين والصلوة على رسوله اما بعد چنین
 گوید بندۀ ضعیف عباد الله القوى محمد بیگ غفر الله له و لوالديه
 النع *

We are told in the short preface that the author compiled this manual from *Dakhirah-i Khwârazmshâhi* and from other good works, dividing it into six *Bâb*, each consisting of several *Fasl*. A copy of the work is noticed in *Âsaf Lib.* vol. i. p. 950.

Written in ordinary T'aliq.

Not dated ; 19th century.

No. 1015.

fol. 124; lines 29; size $13\frac{1}{2} \times 9$; $10\frac{1}{2} \times 6$.

شفا خانه *

SHIFÂ KHÂNAH.

A dictionary of drugs, with the names in Arabic, with the Persian and Hindûstâni equivalents, arranged in alphabetical order.

Author : Sayyid Muhammad 'Ali Khân Bahâdur alias Nawwâb Dûlah سید محمد علی خان بهادر عرف نواب دوله.

There is no preface to the work. It begins at once with the names of the drugs. It consists of two parts :—

I. fol. 1^b, beginning thus :—

تفصیل ادویه مستعملہ کہ اول آنہا الف است بلحاظ حرف ثانی .

ام یعنی ابتدی النع *

II. fol. 117^a, beginning:—

فهرست ثانی ادویه متعلقه کتاب هذا بطوریکه در کتب دیگر
مسطور است - حرف الالف آنکامد بروزن کار نامه اسم فارسی الخ *

The name of the author is taken from the colophon found at the end of the first part, fol. 116^a. It is dated Dulhijjah, A.H. 1269.

Written in ordinary Ta'liq.

Scribe: سید محمد علی.

No. 1016.

fol. 199; lines 21; size $12 \times 6\frac{1}{4}$; $6 \times 4\frac{1}{2}$.

قرابادین سریانی

QARĀBĀDĪN-I SURYĀNĪ.

A medical work treating of the preparation of vinegars, beverages, pills, lozenges, electuaries, ointments, and other medicaments.

The name of the author is not given anywhere, and the work begins at once without a preface with the following lines, the title of the work occurring in them:—

قرابادین سریانی باب اول از قرابادین سریانی که دران فسخههار
عرق مرکب سرکه و شربیات و زیبات مذکور است *

The headings of the prescriptions, written in red, are in Syriac, followed by the Persian equivalents, after which the method of preparing the prescription and its effects are given.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1017.

fol. 454; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 4$.

قرابادین کافی

QARĀBĀDĪN-I KĀFĪ.

An elaborate thesaurus of medical science.

Author: 'Abd-ul Karim, entitled Khāqān Muḥammad Mirzā

عبدالکریم معرف بخطاب خان Khân ibn Hakim Muhammad Yûsuf Khân
 خاقان محمد مرزا خان ابن حکیم محمد یوسف خان *
 Beginning :— بعد از حمد و سپس بی پایان بر آنینقدر عالیان و سرفرازندۀ آدمیان
 بر ملایک و جنیان انم *

The author states in the preface that after acquiring the necessary knowledge of the other branches of literature he applied his mind to the study of medicine—a taste which, he says, he inherited from his father—with the result that he wrote an Arabic work on medicine, entitled خوبیۃ العلاج, (the numerical value of which gives the date of composition, A.H. 1202 = A.D. 1788), at his native place Shâhjahânâbâd. He then adds that as some useful prescriptions of his own and of other experts could not be included in the work, he thought of writing a detailed work on medical science with the object of removing the want of a work on the subject. He therefore commenced the present composition at Kânpûr in A.H. 1223 = A.D. 1808, and divided it into a *Muqaddimah*, twenty *Bâb* and a *Khâti-mah*, fully enumerated at the beginning.

The author enumerates the following works as those on which he based his work :—

— مجموعہ بقائی و دارا شکوهی — تحقیق المؤمنین — قرابدین قادری
 — عجالت نافعہ تالیف حکیم شریف خان —
 شروح عجز و شروح قانون — طب اکبر — مجررات اکبری etc.

The colophon, dated Dulhijjah, A.H. 1224, tends to suggest that the MS. is an autograph copy by the author. This assertion is supported by numerous marginal emendations written in the same hand as the text itself.

Written in ordinary Ta'liq.

بِرَادَیِ دِینِ مُحَمَّدِ حُسَيْنِ بْنِ مُحَمَّدٍ حُسَيْنِ شَدَّ مَظْفُرِ حُسَيْنِ

No. 1018.

fol. 274; lines 19; size 12 × 7½; 7½ × 4.

مجررات بوعلی خان MUJARRABAT-I BÚ 'ALI KHÂN.

A medical tract, containing tested cures and remedies for all diseases.

Author: Hakim Bú 'Ali Khân حکیم بوعلیخان.

Beginning :—

اک الحمد یا من جلی اجیاد خرابد النباتات بمراسل الخ

The author says in the preface that he long had cherished the idea of writing a medical work, when he was obliged to leave his native country Lahore, and go to Bundelkhand, where he compiled the present work. From a statement on fol. 6^b, it appears that in A.H. 1219 = A.D. 1804, while the author was staying at Lucknow, he had to go to Bundelkhand by order of John Bailey جان بیلی and Mirzā Ja'far. Towards the end of the copy the date A.H. 1226 = A.D. 1811, is repeatedly mentioned.

The work consists of two *Fann*, each of which comprises a separate volume. The first deals with remedies and cures for special diseases of the human body from the head downwards, and the second with general diseases. The present copy comprises the first *Fann* or the first *Jild*.

The author does not give any title to the work, the one given above is taken from an endorsement on the fly-leaf.

Written in fair Ta'līq.

Not dated ; 19th century.

Scribe : بیاری لال ولد نت آنند ساکن اشرف آباد :

No. 1019.

fol. 220; lines 17; size 9×5½; 5½×3.

ملقط دکائید

MULTAQAT-I DAKĀ'IYAH.

A work on compound medicament, treating of the various kinds of medical preparations, arranged alphabetically.

Author: Dakā Ullah Khān ibn Isḥāq ibn Ismā'il ut-Ṭabib, popularly called in Dihli, Ṭabib-i Khāqān Muḥammad Baqā Khān : ذکر الله خان ابن اسماعیل الطبیب المشهور فی دیار الدھلی بطبیب خاقان محمد بقا خان (d. A.H. 1209 = A.D. 1794).

Beginning :—

سپاس بقدیس مرخدایرا سرد که در فصن پیدایش هر موجودی از

مرجودات چندین هزار حکمت تعبیة فرموده الخ *

In the preface Dakā Ullah tells us that he compiled the work from the collections of recipes and medical preparations of his father

and grandfather, which he found in their pharmacopeias and note-books. The full title given to the work is ملقط ذکایه منتخب از مجموعهٔ بقایهٔ قرایابین ذکایهٔ منتخب از مجموعهٔ بقایهٔ، but at the end it is called مجموعهٔ بقایهٔ.

Written in fair Nasta'liq with notes and emendations on the margins.

Dated Rāmpur, 12 Dulqa'd, A.H. 1257.

Scribe : محمد رحیم ولی اللہ و میان محمد ولی اللہ :

No. 1020.

fol. 108; lines 10; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

تحفة الاحباب

TUHFAT-UL AHBĀB.

A work on sexual intercourse.

Beginning :—

بدانکه مبادرت امریست که خداوند ذکر آنرا برای ادائی نوع
انسان که اشرف مخلوقات است \bullet

The author, who does not reveal his name, says that he wrote the work at the request of some of his friends, dividing it into nineteen *Fasl*, enumerated at the beginning.

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 1021.

fol. 87; lines 17; size $12 \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4$.

جواب شافی

JAWĀB-I-SHĀFI.

A controversy regarding two general propositions of the science of medicine.

(1) کل حلو حار رطب "All sweet things are of a hot and moist temperament."

(2) کل حلو حار "All sweet things are of a hot temperament."

Author : Muhammad Sa'id

Beginning :—

الحمد لله المالك القدس العزيز العظيم الخ *

The controversy took place between the author and one Hakim Hifazat Husayn, both of whom were still alive in A.H. 1282 = A.D. 1865. The author, a popular Hakim of Patna, wrote this tract in the form of a letter addressed to Hakim Hifazat Husayn, in refutation of the latter's belief in the first of the two propositions.

The full title of the work, as given in the beginning, is حوارۃ العلیہ فی رد من احادیث من الحلو والرطب موجبة الكلیة جواب شافی. popularly known as

The MS. was written at the author's request by his pupil نیاری حسین in A.H. 1282.

Written in ordinary Ta'liq.

No. 1022.

fol. 89; lines 13–16; size 8×5 ; 6×4 .

The same.

Another copy of the Jawâb-i Shâfi, beginning as above:

Written in ordinary Ta'liq.

Dated 15 Rajab, A.H. 1292.

Scribe: محفوظ الحق.

No. 1023.

fol. 85; lines 18; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

The same.

Another copy of the above work (جواب شافی).

Written in fair Ta'liq.

It is said on the title-page that the copy was written at 'Azimâbad (Patna) in A.H. 1297 by Muhammad 'Abid Husayn at the request of Sayyid Ahmad Husayn.

No. 1024.

fol. 60; lines 20; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

A collection of medical tracts by Yûsufi. He has been mentioned in connection with his دیوان الادوية (See No. 976).

2. fol. 1^b. فواید اخبار Fawā'īd-i Akhyār. A versified tract on therapeutics.

Beginning:

بدان چونکه گفتی سپاس و درود که در فن طب است این قطعاً

The date of completion, A.H. 913 = A.D. 1507, is expressed by the title of the work. (see fol. 7^b).

II. fol. 7^b. قصيدة در حفظ Qasidah dar Hifz-i Sihhat.

A *Qasidah* on the preservation of health and general treatment, preceded by a short preface.

Beginning:

* بعد از محمد حکیم دانا الخ

It is dedicated to Bâbur, whose name appears in the conclusion of the Qaṣidah. According to Rieu, p. 475, the poem was completed in A.H. 937 = A.D. 1530, 1531; but no date is given in this copy.

III. fol. 8^b. قصيدة در لغت هندی Qaṣidah dar Luḡat-i Hindi. A Qaṣidah containing Indian names of various articles especially of medical drugs.

Beginning :-

* قام شهر چیزی بهندی بشفو از من ای پسر العزم

The Qasidah is followed by a Maṣnawī, entitled *مختوى در مقدمت*, fol. 10^a.

IV. fol. 10^b. جامع الفوائد Jāmī-ul Fawā'id, a commentary on the author's علاج الامراض, a versified treatise on therapeutics (see Rieu, p. 475*; Ethé, Bodl. Lib. Catalogue, No. 1591; Hāj. Khal. ii, p. 564).

Beginning —

حمد نا محدود حکیمی را که بقادون حتمت و کامل صناعت الٰم *

V. fol. 48^a. مِنْصَدْ ضُرُورَةِ سِتَّah-i Durūriyah. On the six important principles for the preservation of health.

Beginning :-

الحمد لله المعلم الحية النفوس و صحته الاستقام الش *

The work, dedicated to Humāyūn, was completed, as stated at the end, in A.H. 944 = A.D. 1539, 1540.

VI. fol. 51^b. دلائل النبض Dalā'il-un Nabḍ A treatise on the scientific knowledge of the pulse.

Beginning :—

الحمد لله الذي اذاع العلامة العظيم

It was completed, as stated at the end of the treatise, in A.H. 942 = A.D. 1537, 1538.

VII. fol. 56^b. دلیل البول Dalâ'il-ul Baul. A tract on urinology. Beginning :—

بعد از سپاس حکیم مطلق جل ذکره *

The date of completion of this tract, as given at the end, is also A.H. 942 = A.D. 1537, 1538.

Written in ordinary Ta'lîq.

The medical tracts of Yûsufî have been lithographed with the author's طب یوسفی, Cawnpore, 1874.

Dated A.H. 1254.

No. 1025.

fol. 291; lines 15-17; size 9×5; 7×3½.

I. fol. 1-208. An anonymous treatise containing a collection of medical prescriptions classed under the diseases ; beginning without preface.

الصدام - اطريقل کشنیزی مختصر پوست هلیله زرد پوست هلیله

کلیلی پوست هلیله سیاه الخ *

This part of the work is intermixed with numerous Arabic passages.

II. fol. 209-291. A similar tract, containing prescriptions with similar arrangement, beginning as above :

اطريقل کشنیزی مختصر پوست هلیله الخ *

This tract is not interspersed with Arabic passages.

Written in ordinary Ta'lîq.

Dated 21 Shawwâl, A.H. 1209.

LOGIC.

No. 1026.

foll. 150; lines 30; size $9 \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

اسس الاقتباس

ASĀS-UL-IQTIBĀS.

A work on logic.

Author: Naṣir-ud-Dīn Muḥammad bin Muḥammad bin ʻul-Ḥasan
نَصِيرُ الدِّينِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ الطَّوْسِيِّ

Beginning:—

رب زدنی علمًا و فقنى تستمیماً - خداوندا متعلم حکمت را بالهایم
 حق و تلقین صدق و توفیق خیر موبید گردان الخ *

The author, a well-known philosopher and astronomer, has been mentioned already as author of the *Akhlāq-i Nāṣiri* in No. 938 in this catalogue. According to a statement in the colophon the author completed the work on 22nd Jumādā II, A.H. 642 = A.D. 1244.

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqālah* with subdivisions styled *Fann* and *Faṣl*. The principal divisions are as follows:—

On fol. 1^b.

مقدمه سخن در منطق

مقاله اول در مدخل منطق که آنرا ایسا عوجی خوانند

in four *Fann*, fol. 2^a.

مقاله دوم در مقولات شش و آنرا قاطبیغور را باس خوانند

in nine *Faṣl*, fol. 8^a.مقاله سوم در عبارات و غرض ازین مباحثت اقوال جازمه است و آنرا باری in two *Fann*, fol. 14^a.

مقاله چهارم در علم قیاس و آنرا انلولو طبیقاً اول خوانند

in two *Fann*; fol. 44^b.

مقاله پنجم در برهان و آنرا انلولو طبیقاً دوم خوانند

in two *Fann*; 87^b.

مقاله ششم در بدل و آنرا طولیقاً خوانند

in three *Fann*; fol. 112^a.

مقاله هفتم در مقاله و آنرا صوف طبقا خوانند

in three *Fasl*; fol. 129^a.

مقاله هشتم در خطاب و آنرا ریطوریقا خوانند

in three *Fann*; fol. 132^b.

مقاله نهم در شعر و آنرا بیطوریقا خوانند

in three *Fasl*; fol. 146^a.

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated, but now faded, head-piece.

It is said in the colophon that this MS. was transcribed from a copy written by علی بن رضا بن علی العربی الحسینی and dated Sabzwār, Rabi' II, A.H. 733. The present MS., written by امین الدین محمد بن حبیب الله سنقر, is dated Friday, 24 Rabi' I, A.H. 981.

A note at the end says that the MS. was transferred from the scribe to one 'Abd-ul Jalil bin 'Abd-ul Wakil.

No. 1027.

fol. 20; lines 11-18; size 8½ × 5½; 5½ × 3½.

رساله صغري و كبرى

RISĀLAH-I ŞUĞRĀ WA KUBRĀ.

The two well-known treatises on logic by Mir Sayyid Sharif Jurjānī (b. A.H. 740 = A.D. 1339, d. A.H. 816 = A.D. 1413).

The author and his work Şarf-i Mir have already been noticed under No. 769.

I. رساله صغري Risālah-i Şuğrā, fol. 1^b.

Beginning:—

بدانکه هرچه در ذهبي آيد اگر خالي از حكم باشد الخ *

II. رساله كبرى Risālah-i Kubrā, fol. 6^b.

Beginning:—

بدانکه آدمي را قوئي است دراکه الخ *

See Rieu ii, p. 812. Comp. also Hāj. Khal., vol. iii, pp. 416 and 446. Printed in the Majmū'ah-i Manṭiq, Lucknow, 1819.

The colophons of both the Risālahs, each dated A.H. 1219, give the name of one and the same scribe: محمد بخش; but the hand-writing in the first is ugly and childish and that in the second, fair Ta'liq and quite different.

No. 1028.

foll. 18; lines 19; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of Sayyid Sharif's Risâlah-i Kubrâ wa Şûgrâ.
Beginning with the Risâlah-i Kubrâ:

بدانکه آدمی را قوتست در اکه الخ *

Written in careless Ta'liq.

Dated Jumâdâ I, A.H. 1243.

No. 1029.

foll. 8; lines 19; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

رساله کبرى

RISÂLAH-I KUBRÂ.

A copy of Sayyid Sharif's Risâlah-i Kubrâ, beginning as usual:

بدانکه آدمی را الخ *

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1030.

foll. 83; lines 14; size $6\frac{1}{2} \times 4$; 5×3 .

رساله منطق

RISÂLAH-I MANTIQ.

A treatise on logic.

Author: 'Ali Ridâ. على رضا.

Beginning:—

الحمد لله رب العالمين این قیودیست سودمند از باب تعلیم
و تعلم را که در حین مذاکره الخ *

There is no title given to the work. In the opening lines the author simply says that a logical discussion with his master Ibrahim Khan gave him an occasion to write the present work.

Written in careless Nasta'liq.

Dated Jumâdâ I, A.H. 1237.

۱۴۵۰۳

ARITHMETIC, ALGEBRA, AND GEOMETRY.

No. 1031.

fol. 109; lines 7; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لیلواتی

LILĀWATĪ.

A Persian translation of Bhāskarāchāryā's Sanskrit work on algebra and geometry.

Translator: Faydi فیضی.

Beginning:—

اول ز ثنای پادشاهی گویند و آنکه ز تابیش الہی گویند

Faydi, the well-known scholar and writer, has been already mentioned in detail under No. 261.

In the preface, which abounds in eulogies of Akbar, the translator tells us that Bhāskarāchāryā, the author of the original, was a learned mathematician of Bedar in the Deccan. The exact time of the composition of the original, he adds, is not known, but in A.H. 995 = A.D. 1587 the same author wrote an astronomical treatise, entitled بیرون کنونه. He then narrates the circumstances which led to the composition of the Sanskrit original, so called after the name of Bhāskara's daughter Līlāwati.

The present version was printed in Calcutta, 1824, and the Sanskrit text in 1832. English translations by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Bhāskarāchāryā's mathematical works are mentioned in Edward Starchey, "Early History of Algebra," Asiatic Researches, vol. xii, pp. 159–185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii, pp. 419–459 and A. Weber, Vorlesungen, p. 231.

Written in ordinary Ta'liq with marginal notes and interlinear glosses.

Dated A.H. 1244.

Scribe: جمیل علی.

No. 1032.

fol. 78; lines 21; size 9×6 ; $6\frac{1}{2} \times 4$.

ترجمہ خلاصہ الحساب

TARJUMAH-I KHULĀSAT-UL-HISĀB.

A Persian translation and explanation of Bahā-ud-Dīn Muḥammad bin Ḥusayn ‘Āmili’s (d. A.H. 1030 = A.D. 1621) well-known Arabic work on arithmetic خلاصہ الحساب.

Beginning:—

حمدی کہ ہیچ عددی احصائی ان نتند و شکری کہ فکر ہیچ
محاسبی بمعنیلی او فرستد اخْ

For the Arabic original see Hāj. Khal. vol. iii, p. 168; Loth, Arab. Catalogue, p. 220; Arab. Catalogue of the Brit. Mus. p. 622; J. Aumer, p. 138; etc.

The name of the translator is not given anywhere. The arrangement and the divisions of the original, consisting of a *Muqaddimah*, ten *Bāb* and a *Khātimah*, are maintained without any change.

A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue No. 2251, where the headings of all the chapters, both Arabic and Persian, are fully enumerated.

The *Khulāsat-ul-Hisāb* has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in ‘Nouvelles annales de mathématiques, par Terquem & Gerono,’ 1846, vol. v, p. 263; new edition, Rome, 1864. Arabic commentary: ابزار خلاصہ الحساب by ‘Ismat Ullah, printed in Calcutta, 1829; for other commentaries by Luṭf Ullah, Hāji Husayn Yazdi and Shams-ud-Dīn ‘Ali Husayni Khalkhālī see Loth, p. 221. For Persian commentaries see Ethé, Ind. Office Lib. Catalogue, Nos. 2252–2253.

Written in fair Naskh.

Dated Bijāpūr, Thursday, 6 Rabī’ II, A.H. 1111.

Scribe: معاذ العمارک اندھان.

The seals of the late ex-kings of Oude are found at the beginning and end of the copy.

No. 1033.

fol. 53; lines 18; size 9×6 ; 6×3 .

خاتمة الحساب

KHULĀSAT-UL-HISĀB.

Another Persian explanation of Bahā-ud-Dīn 'Āmili's Khulāsat-ul-Hisāb.

Beginning:—

حمدی که مقدور نباشد حصرش و محصور تکرید قدرش الخ *

Neither the commentator's name nor the title of the work is given anywhere. In the colophon the title appears twice. Like the Arabic original the work consists of a *Muqaddimah*, ten *Bab* and a *Khadīmah*. The Arabic text of the original is omitted throughout. The work ends with a subscription in which it is said that "the treatise, entitled Khulāsat-ul-Hisāb, was completed on Saturday, 7 Rabi' I, A.H. 1081 = A.D. 1670." This date, most probably, is the date of the completion of the present work. Immediately after we find the date 15 Sha'bān, A.H. 1226 (evidently the date of transcription of the copy) where it is again said that "the treatise, entitled Khulāsat-ul-Hisāb, was finished." ثبت الرساله المسماه بخاتمة الحساب

Written in ordinary *Ta'liq*.

Scribe and owner: محمد بخش

No. 1034.

fol. 35; lines 20; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same Persian explanation of Bahā-ud-Dīn's Khulāsat-ul-Hisāb, beginning as above.

حمدی که مقدور نباشد حصرش الخ *

Written in fair Naskh.
Not dated; 19th century.
Scribe: شیخ صدر الدین.

No. 1035.

fol. 219; lines 17; size $10 \times 6\frac{1}{2}$; 7×4 .

غاية جهد الحساب

GÂYAH-I JIHD-UL-HISÂB.

Another Persian commentary on Bahâ-ud-Din 'Âmili's Khulâsat-ul-Hisâb.

Commentator: Muhammâd Zamân Fayyâd, entitled Şâliş bin Muhammâd Sâdiq-ul-Anbâlji ud-Dîhlawi ush-Shâfi'i ul-Hanâfi زمان فیاض المخاطب به ثالث بن محمد صادق انبلجی اهل حنفی الشافعی العنفی

Beginning:—

خلافة الحساب للمحاسب و غاية جهد الحساب للحساب حساب.

الحمد للواحد الاله الذي لا يُشَرِّكْهُ *

It would appear from the preface that from the time of his student life the commentator had, in preference to other subjects, a peculiar taste for mathematics. While he was engaged in studying the Khulâsat-ul-Hisâb of Bahâ-ud Dîn 'Âmili he made up his mind to write a book on arithmetic in Persian, and so he composed one entitling *غایض المحاسبین* in A.H. 1093 = A.D. 1682. Subsequently in A.H. 1120 = A.D. 1708 he wrote a Persian commentary on the *ملخص هندسة* (better known under the name of *چغمنی*), and entitled it *حکم الرباضی*. He also wrote a treatise on the distances of planets (*در ابعاد اجرام*) in A.H. 1120 = A.D. 1708, entitling it *الهام الغیب*, after which he finished the treatise *رسالہ ارتقاء الجبل*, which he had begun in A.H. 1114 = A.D. 1702. Later on he, at the request of some of his friends, wrote the present commentary in A.H. 1130 = A.D. 1718. [It is to be mentioned here that the dates given above are expressed by the titles].

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1036.

foli. 133; lines 9; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

ترجمہ خلاصة الحساب

TARJUMAH-I KHULĀSAT-AL-HISĀB.

Another Persian paraphrase and explanation of Bahā-ud-Din 'Āmili's *Khulāsat-ul-Hisāb*, by Muḥammad Ṣādiq bin Ḥāfi 'Abd-ul-'Alī Tabrīzī. محمد صادق بن حاجی عبد العالی التبریزی

Beginning:—

حمد نامه دارد احديرا که احاد مفردات مسخره را مجدداً تکوين

* مركبات مادييه کردانیده الخ *

In the preface the translator says that he rendered the Arabic original into Persian for the convenient use of Persian students. It is divided into a *Muqaddimah*, twelve *Bāb* and a *Khātimah*.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

The translation is followed by a Hindūstānī tract on the measurement of fields, beginning thus:—

ذکر پیمایش کرنی کیتوں کا جانو کہ کبیت کئی قسم کی ہونی

* شیخن

No. 1037.

foli. 217; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

دستور حساب

DASTŪR-I HISĀB.

A treatise on arithmetic.

Author: Indarman. اندر من

Beginning:—

حمد بعد ذات ایزدی را کہ در صورت علم حساب بانتظام و گرد آوری

* افراد عالم پرداخته الخ *

We learn from the concluding lines that the author, a native of Hisār, wrote this work during his temporary stay at Dihli. The date

of the completion of the work is confusing. The first one given in words is A.H. 1180 = A.D. 1767, الف و مائة و ثمانين ; the second one, expressed by the chronogram *كَلْدَسْتَهْ دَانْشُورِي*, is equivalent to A.H. 1090 = A.D. 1679. The first date, however, seems to be more correct. According to the preface the work consists of five *Maqālah* and a *Khātimah*. Each *Maqālah* is subdivided into several *Bāb* and *Faṣl*.

Written in ordinary *Ta'liq*, with signs of collation.

Dated 5 Rajab, the 14th regnal year of *Shāh 'Ālam*.

Scribe: خلیفہ شفیع.

In a note at the end it is said that the copy was collated.

No. 1038.

fol. 58; lines 17; size $11\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كفاية الجبر

KIFĀYAT-UL-JABR.

A treatise on arithmetic, similar to that by *Bahā-ud-Dīn*.

Author: Muḥammad Ṣalāḥ-ud-Dīn bin Diyānat Khān Jahāndār Shāhi محمد صالح الدين بن ديانات خان جهاندار شاهی.

Beginning:—

الحمد لله الذي هو اسرع الحسابين و الصلة و السلام على سيدنا
محمد و آله و اصحابه اجمعين *

The author, who apparently flourished under Prince *Jahāndār Shāh*, says in the preface that he learnt these Arithmetical operations from his deceased father.

The title of the work appears in the colophon as well as on the title-page, but not in the work itself. It is divided into a *Mugaddimah* thirteen *Bāb* and a *Khātimah*, fully enumerated in the beginning.

Written in fair *Ta'liq*.

Dated 18 Rabi' I, A.H. 1227.

No. 1039.

foll. 93; lines 17; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالة حساب

(RISĀLAH-I HISĀB.)

A treatise on arithmetical operations, without title, author's name or preface.

It begins at once with مقدمة thus:—

مقدمة باید دانست که درین کتاب علامات به صرف از آخر نویسنده

* الخ

The author sets forth in the work, by questions and answers, the principles of arithmetic.

Written in fair Nasta'liq, with copious marginal notes.

Not dated; 19th century.

No. 1040.

foll. 7; lines 25; size $10 \times 5\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

An anonymous tract on arithmetical operations, based on the خلامة الحساب of Bahā-ud-Dīn 'Amīlī, the قسطاس المستقيم of Daylāmī, and other works.

Beginning:—

بدانکه اگر خواهند که مجهولی را بطريق جبر و مقابله استخراج نمند

لازم است که آن مجهول را الخ *

Neither the author's name nor the title of the work is given anywhere. It is to be noticed however that the present tract comprises only the subject treated in chapter viii of Bahā-ud-Dīn's viz., خلامة الحساب المجهولات بالجبر والمقابلة.

The tract ends with a versification of the contents by one Shams-ud-Duhā, whose name appears in the last verse.

Written in ordinary Ta'līq.

Not dated; 19th century.

ASTRONOMY AND ASTROLOGY.

No. 1041.

fol. 219; lines 17-19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

زیج جدید سلطانی
ZIJ-I JADID-I SULTANI.

The famous astronomical and chronological tables of Sultan Uluğ Beg (d. A.H. 853 = A.D. 1449) bin Shāh Rukh bin Timūr, that is, the second revised ones, compiled by the Sultan with the assistance of Ṣalāḥ-ud-Dīn Mūsā, called Qādizādah-i Rūmī, and Maṇlānā Giyāš-ud-Dīn Jamshid (the compiler of the original edition), and, after the death of both of them, by co-operation with the celebrated mathematician ‘Ali bin Muḥammad Qūshji (who died in Constantinople, A.H. 879 = A.D. 1474).

Beginning:—

تبارک الذي جعل في السماء بروجاً وجعل فيها سراجاً و فمراً منيراً

* الخ

A very useful and interesting account of the work is given in Rieu ii, p. 456; see also Ethé, Bodl. Lib. Catalogue, Nos. 1515-1518; Ethé, Ind. Office Lib. Catalogue, Nos. 2233-2236; W. Pertsch, Berlin Catalogue, p. 358; Bühäuser Lib. Catalogue, vol. i, p. 179; etc. Edited by Sédiot, Paris, 1847 and translated by the same, 1853. Older editions of detached portions of the work are 'Epochæ celebriores ex traditione Ulug Beigi,' by John Greaves, London, 1650, reprinted in Hudson's 'Geographi Graeci Minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i.

The work is divided into four *Maqālah*, as follows:—

مقاله اول در معرفت تاریخ

in a *Muqaddimah* and seven *Bāb*, on fol. 2^b.

مقاله دوم در معرفت اوقات و طالع وقت و اینچه بدان تعلق دارد

in twenty-two *Bāb* on fol. 16^a.

مقاله سوم در معرفت روش ستارگان و موضع اشان در طول و عرض و توابع آن

in thirteen *Bâb*, fol. 28^b.

Tables on foll. 41–215.

مقاله چهارم در باقی اعمال تجویی

in two *Bâb* on fol. 216^a.

Written in fair Nasta'liq, with occasional marginal notes.

Not dated; 18th century.

No. 1042.

fol. 346; lines 18; size 13×7; 8½×4.

شرح زیج جدید سلطانی

SHARH-I ZIJ-I JADID-I SULTANI.

A commentary on the preceding work.

Commentator: Niżām-ud-Din 'Abd-ul-'Ali bin Muḥammad bin Ḥusayn ul-Barjandi: نظام الدین عبد العلی بن محمد بن حسین البرجندی.

Beginning:—

اجناس حمد و سپاس معربی از توهمناگی و انواع شکری قیاس

* الخ

'Abd-ul-'Ali, a renowned scholar and mathematician, was a pupil of Maṇṣūr bin Muḥammad bin Ḥusayn Kāshī, and of Sayf-ud-Din Taftazānī (d. A.H. 916=A.D. 1510). He was still alive in A.H. 930=A.D. 1523, the year in which he wrote a commentary on the *آداب العصبة* of 'Aḍud-ud-Din İjlī (d. A.H. 756=A.D. 1355). His other works are:

(1) A commentary on Niżām Nisābūrī's treatise on arithmetic
الشوبیہ.

(2) A commentary on the تعریر المحتطی of Naṣir-ud-Dīn Ṭūsī.

(3) A commentary on Qādizādah Rumi's commentary on the ملخص of Chiḡmini.

(4) A treatise on the distances and sizes of planets, dedicated to Habib Ullah, Wazir of Khurāsān.

(5) A treatise on the construction of almanacks, completed in A.H. 883=A.D. 1479 (lithographed in Tabriz (?), A.H. 1276).

(6) A commentary on the باب بیت of Naṣir-ud-Dīn Ṭūsī (see No. 1045). For 'Abd-ul-'Ali's life see *Habib-us-Siyar*, vol. iii, Juz. 4 p. 117.

The commentary embodies the entire text of the *Zij*, without the tables. The text is marked by a red line drawn above it.

The date of completion of the commentary, A.H. 929 = A.D. 1523, given in Rieu, ii, p. 457; Ethé, Bodl. Lib. Catalogue, No. 1520 and Ethé, India Office Lib. Catalogue No. 2237, is not found in this copy.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1043.

fol. 328; lines 21; size $11\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4$.

The same.

Another copy of Barjandi's same commentary, beginning as above.

Written in ordinary Ta'liq within ruled borders, with an illuminated head-piece.

In the colophon, dated 11 Ramadān (year not given, but apparently 19th century), the work is called *تشریح مواصرات گورگانی*.

fol. 8-16 are bound upside down.

Scribe: محمد اکرم ولد احمد بیک.

No. 1044.

fol. 349; lines 21; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

A defective copy of Barjandi's commentary on the *Zij-i Jadid-i Sultāni*.

It opens abruptly thus in the middle of the fifth *Bāb* of *Maqālah II*:

ماهیة اسماء ملهمی خوش باشد آنها که این ماهها را بجلالی مقید

کند اخ.

Corresponding with fol. 24^a line 17 of the preceding copy; and breaks off in the middle of the second *Faṣl*, *Bāb I* of *Maqālah IV*, corresponding with fol. 328^b, line 17 of the preceding copy.

Written in fair Nasta'liq.

Dated 1250 Faṣlī.

No. 1045.

foll. 121; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

شرح بیست باب در معرفت اسٹرالاب
SHARH-I BIST BÂB DAR MA'RIFAT-I
ASTARLAB.

A commentary on Nasir-ud-Din Tûsi's (d. A.H. 672 = A.D. 1273) famous manual (so called on account of its being divided into twenty *Bâb*) on the construction and use of the astrolabe.

Commentator: Nizâm-ud-Din 'Abd-ul-'Ali bin Muhammâd bin Husayn ul-Barjandi: نظام الدین عبدالعلی بن محمد بن حسین البرجندی.

Beginning:—

ناتحه خطاب در هر باب و خاتمه مقال در همه حال سپاس و ستایش

* حکیم را سزد اخ *

Besides the well-known work on ethics (see No. 938) Nasir-ud-Din Tûsi wrote several works on astronomy, and rendered into Persian the Arabic version of Ptolemy's astrological work *Liber Fructus*, commonly styled شرح نورة بطليموس. Barjandi wrote commentaries upon the *Tâdke* and the *Tahrîr Mughîti* of Tûsi and also left several other works. See No. 1042. According to Hâbib us-Siyâr, vol. iii, juz 4, p. 117, he was still living in A.H. 930 = A.D. 1523. See Rieu i, p. 453; St. Petersburg Catalogue, p. 111; Bûhâr Lib. Catalogue, vol. i, p. 178. See also Hâj. Khal. vol. iv, p. 471; Rosen, p. 318, etc.

According to Rieu and the Bûhâr Lib. copy the commentary was completed in A.H. 889 = A.D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Hâfiż Ullah حفیظ اللہ, who in a short preface says that when, at his request, Mirzâ Muhammâd Abû Turâb completed the transcription of the copy, he (Hâfiż Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Mumajjim, entitled Khayr Ullah خیر المهدیین ابو الغیر منجم المخاطب بغیر اللہ خان Khan Muhandis who wrote a commentary on Nasir-ud-Din Tûsi's edition of the Arabic version of Ptolemy's Almagest (تحریر المughîti) see No. 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy.

Written in learned Nasta'liq on thick paper.

Dated 2 Jumādā II, A.H. 1165.

Scribe: محمد ابو تراب.

No. 1046.

fol. 110; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

The Same.

Another copy of the same commentary upon Tūsi's Bist Bāb, beginning as usual.

ناتحة خطاب در هر باب الخ

This copy contains all the marginal notes, annotations and interlinear notes found in No. 1045, likewise ascribed in the colophon of the present copy to the commentator Abul Khayr Munajjim, entitled Khayr Ullah Khān Muhandis.

Written in fair Nasta'liq by the order of Mahārājah Ujīt Singh Bahādur.

Dated Muḥarram, A.H. 1206.

No. 1047.

fol. 193; lines 15; size 7×4 ; 5×2 .

The Same.

Another copy of Barjandi's commentary upon Tūsi's Bist Bāb, beginning as usual:—

ناتحة خطاب در هر باب در خاتمه الخ

The text is distinguished by a red line drawn above it.

Written in good Nasta'liq.

There is a lacuna after fol. 168, and folios 169–203 are written in a later hand.

Dated A.H. 1080.

No. 1048.

fol. 53; lines 19; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

رساله هيئت

RISÂLAH-I HAY'AT.

An astronomical treatise.

Beginning:—

شکر و سپلیس و محمد بیقیاس مرصانعی را که نقاش الن*

Dr. Ethé, who notices a copy of this work (Bodl. Lib. Catalogue No. 1541), ascribes the authorship to 'Abd-ul-'Ali Barjandi (see No. 1042). His name does not appear in the present copy. Like Ethé's copy it is divided into a *Muqaddimah* and four (not three as stated in the preface) *Maqâlah*, as follows.

Muqaddimah, fol. 2^a.

در معرفت مبداء سالیاه تواریخ*

Maqâlah I, on fol. 2^b, در معرفت هیلال و انفلاک و کواکب بطريق اجمال:*Maqâlah II* on fol. 5^b: در معرفت زمین: (wrongly styled دوم)*Maqâlah III* (wrongly styled), on fol. 16^a: در تعداد بلاد ولایت: (سبويم)

و اقسام او باقالیم *

و جبال و بحار و انمار *

Maqâlah IV (wrongly styled), on fol. 41^b: در تعداد بلاد ولایت:

Written in good minute Naskh.

Dated 17 Rabi' II, A.H. 1052.

No. 1049.

fol. 158; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

کفاية التعلم في عناية التنجيم

KIFÂYAT-UT-TA'LÎM FI ŞANA'AT
UT-TNJIM.

A work on astronomy.

Author: Muhammad bin Mas'ud ul-Gaznawî bin Muhammad bin Zaki.

Beginning:—

سپلیس خداوندی را که آنزویدگار است بی متحابی حلجهت و آخون کار

بدلابل حججهت الن*

The work is mentioned in Hāj. Khal. vol. v, p. 219, where the author is called اعلم ظهير الدين ابن المحدث محمد بن مسعود بن الركي الغرني.

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and latitude; the influence of the planets on human life and the globe; horoscopes of nativity, and other astronomical operations.

Written in fair Nasta'liq.

Not dated; 19th century.

Marginal emendations and signs of collation are found throughout the copy.

No. 1050.

fol. 183; lines 21; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

A very damaged copy of the same Kifāyat-ut-Ta'lim.

The paper is getting brittle, and patches of thick paper have rendered the MS. illegible in many places.

Written in Naskh and Nasta'liq with marginal notes and emendations.

Not dated; 18th century.

No. 1051.

fol. 127; lines 15; size $10 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

شرح رسالة قوشجي

SHARH-I RISĀLAH-I QŪSHJĪ.

A commentary upon 'Alā-ud-Din 'Ali bin Muhammad ul-Qūshjī's (d. A.H. 879 = A.D. 1474) famous astronomical treatise.

Commentator: Muhammad, entitled Muśliḥ-ud-Din ul-Lāri ul-Anṣārī. محمد المدحوب بصلح الدين الاري الانصارى.

Beginning:—

همایون نامه که مزین بقام واجب العظام پادشاهی بود الخ *

The commentator, a native of Dār, came to India during the reign of Humāyūn, but returned to Constantinople, and died in Diyār Bakr, A.H. 979 = A.D. 1571. Besides the present work he wrote

a general History entitled مروای الدوار و مروای الاخبار (see Rieu i, p. 115) and commentaries on the work تذییب المنطق, هدایت الحکمة, on astronomical treatises and other works.

A copy of the present commentary is noticed in G. Flügel, vol. ii, p. 489. For other commentaries on the work see Ethé, Ind. Office Lib. Catalogue, No. 2240. For particulars of the original work see Ethé, Bodl. Lib. Catalogue, Nos. 1534-1538; Rieu ii, p. 458; W. Pertsch, Berlin Catalogue, p. 3511. See also Hāj. Khal. vol. iii, p. 458; etc.

The work, divided like the original into a *Muqaddimah* and two *Maqālah*, is dedicated to the emperor Humāyūn (A.H. 937-963 = A.D. 1530-1556).

Muqaddimah, treating of geometrical and physical preliminaries, در آنچه تعلق (2), on fol. 4^b. در آنچه تعلق بیندمات دارد (1), on fol. 12^b. بطبعیات دارد.

Maqālah I, on heavenly bodies (در بیان احوال اجرام علی), on fol. 15^a, in six *Bāb*.

Maqālah II, on the division of the globe and the influence در بیان هیئت زمین و قسمت او ناقالم و بیان (آنچه لازم آرد او را بحسب اختلاف اوضاع علیوبات), on fol. 71^b, in eleven *Bāb*.

Written in fair Nasta'liq on thick papers.

Not dated; 18th century.

Scribe: محمد رضا.

No. 1052.

fol. 161; lines 14; size 7½ × 4½; 5½ × 2¾.

The same.

A slightly defective copy of Muṣliḥ-ud-Dīn Lārī's commentary upon Qāshjī's astronomical tract, beginning as above.

The copy is slightly defective at the end, wanting the last thirty-two lines of the preceding copy.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 1053.

fol. 87; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ترجمة تشریح الافق

TARJUMAH-I TASHRĪH UL-AFLĀK.

A Persian translation and explanation of Bahā-ud-Din ‘Āmilī’s (d. A.H. 1030 = A.D. 1621) famous Arabic work on astronomy *تشریح الافق*.

Beginning:—

ربنا مخلقت هذا باطلا افتتاح عجیب است و اینداد غریب
متضمن حمد و ثناء الخ *

The name of the translator is not given, and the work begins at once with the paraphrase.

For the Arabic original see Rieu, Supplement, Arabic Catalogue, Nos. 763 and 1249; Loth, Arabic Catalogue, p. 298, where a Persian commentary, entitled *تغییر الافق* by Ṣadr-ud-Din Muḥammad bin Ṣādiq ul-Ḥusayni is mentioned. See also Kashf-ul-Hujub, fol. 35^a.

Written in ordinary Ta’liq, with diagrams and occasional marginal notes and emendations.

Dated 4 Sha'bān, A.H. 1244.

Scribe: محمد باقر.

No. 1054.

fol. 7; lines 19; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

تتمہ قوانات محمد بکرانی

TATIMMAH-I QIRĀNĀT-I MUHAMMAD BAKRĀNĪ.

A small tract on the determination of the times and of the horoscopes of each time.

Beginning:—

الحمد لله رب العالمين.....اما بعد ابن رساله تتمہ قوانات حکیم
فاطل محمد بکرانی رحمة الله است الخ *

It would appear from the few opening lines that this small tract forms only an appendix or supplement to a larger work by Hakim Muhammed Bakrani.

It treats of the motions of the planets and stars, and their position in altitude and longitude (illustrated by diagrams), and the consequent effects on the various parts of the globe. The horoscope begins with Tuesday 28 Sha'bân, A.H. 860 = A.D. 1455, and is brought down to A.H. 1080 = A.D. 1669, the year down to which, says the author, he had promised in the beginning of the work to bring down his account.

Written in learned Nasta'liq.

Not dated; 17th century.

No. 1055.

fol. 126; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

زایچه حسین قلی

ZĀ'ICHAH-I HUSAYN QULĪ.

حسین (Muhammad) قلی.
A horoscope of the birth of Husayn (Muhammad) Quli

ابن ابو الحسن محمد کافی.
Author: Ibn-i Abul Hasan Muhammad Kāfi

Beginning:—

سبحانک ما اعظم شانک دقیقه سنجان اسٹرالاب آفاق و انفس و رصد
بندان دیجات سپهر تقدس اللہ *

It appears from the preface that the author wrote the horoscope by order of Jāni Khān, an Amir of Khurāsān, and father of Husayn (Muhammad) Quli. The word Muhammad after Husayn is added in a modern hand. The birth of Husayn Quli is fixed at mid-day, Saturday, 27 Jumādā I, A.H. 1095 = A.D. 1683.

The author bases his calculation on the statements of شیخ عرمی and معی الدین.

The work consists of three *Bāb*, fourteen *Fāṣl* and a *Khātimah*.
Foll. 10^b–16^b are left blank for astronomical tables.

Written in clear Nasta'liq, with an illuminated, but faded, frontispiece.

Not dated; 18th century.

No. 1056.

fol. 94; lines 33; size $14\frac{1}{2} \times 10$; $11\frac{1}{2} \times 7\frac{1}{2}$.

زیج جدید محمد شاهی

ZIJ-I JADID-I MUHAMMAD SHÂHÎ.

راجہ جی سے
روانی

Beginning:—

ثوابی کے خرد خرد بین میمڈسان عقدہ کشائی در ادامی دقیقہ ازان

النحو *

Râjah Jai Singh, who succeeded his father Râjah Bishan Singh, as Râjah of Ambar, in A.D. 1690, (A.H. 1110) was an influential military officer under Aurangzib and his successors. He founded Jaipûr, called after him, and died in A.H. 1156 = A.D. 1743.

We learn from the preface that the Râjah, having found that the almanacs constructed by his predecessors were defective and incorrect, brought the fact to the notice of the emperor Muhammed Shâh (A.H. 1131-1161 = A.D. 1719-1748), and was commanded by the emperor to organize new observations with the help of Muslim, Hindu and European experts. After spending seven years in making observations in Dihli, Jaipûr, Mathurâ, Banâras and Ujjain, he sent Padre Manoel, with some competent hands, to Europe, who brought back with them the astronomical tables of De La Hyre, which were included in the present work, completed in A.H. 1140 = A.D. 1727.

The work is divided into three *Maqâlah*. For further particulars see Tod, Annals of Rajasthan, vol. ii, p. 356; Ma'âşir-i 'Âlamgiri, p. 424; Hunter, Asiatic Researches, vol. v, p. 177-211. See also Rieu ii, p. 460, where a very good account of the work and the author is given. Beale, p. 193, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1057.

foll. 113; lines and size as above.

تبیل زیج محمد شاهی

TASHIL-I ZIJ-I MUHAMMAD SHĀHĪ.

An explanation of Rājah Jai Singh's Zij-i Muhammad Shāhī (see No. 1056 above), by 'Abd Ullah, entitled Mahārat Khān, bin 'Azīm-ud-Dīn Muhammād Khān بْن عَظِيم الدِّين مُحَمَّد خَان.

Beginning:—

ذلی بسیر و حمد بی شمار حکیمی را که راحد حکمت الم *

The present writer tells us in the preface that, finding Rājah Jai Singh's Zij-i Muhammad Shāhī too difficult to be understood, he wrote the present explanation.

It is divided into a *Muqaddimah* and five *Maqālah*.

Written in ordinary *Taqīq* by the scribe of the preceding copy.

No. 1058.

foll. 394; lines 25; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تقریب التحریر

TAQRIB-UT-TAHRIR.

A Persian paraphrase and explanation of Naṣīr-ud-Dīn Ṭūsī's edition of the Arabic version of Ptolemy's Almagest (تحریر المسطر)، by Abul Khayr, better known as Khayr Ullah, and entitled Khayr Ullah Khān, and surnamed Muhandis, bin Luṭf Ullah: ابو الخیر المعروف به خیر الله خان المتخصص بالمهندسين ابن اطف الله به خیر الله المخاطب به خیر الله خان المتخصص بالمهندسين ابن اطف الله

Beginning:—

ثنائی که از اندازه مهندس خرد بیرون است شایان مانعی که خالق

* سبع سویات الم

The translation is preceded by a short preface in which the translator's son Muhammād 'Alī ur-Riyāḍī says that his father had previously written a commentary, entitled تقریب التحریر، upon the Elements of Euclid in Arabic تحریر اقلیدس, that is to say, the elements of Euclid in Arabic

as edited by Naṣir-ud-Din Tūsi (a copy of this commentary, entitled ترجمة تعریف اقلیدس, is noticed in Ethé, Ind. Office Lib. Catalogue, No. 2260). Muḥammad ‘Ali then proceeds to say that after the completion of that commentary his father wrote one on the تعریف المحيط of the same Naṣir-ud-Din Tūsi, which for a long time remained neglected in the form of a draft until he made a clean copy of it, arranging it in the present form.

Muḥammad ‘Ali’s preface is followed by that of his father Khayr Ullah Khān, beginning thus on fol. 2^o :—

الحمد لله رب العالمين اما بعد بر خمیر علت صوبیر اوی
الاباب پوشیده نماند که چون در سلف زمان الخ *

In this preface the translator Khayr Ullah Khān, after referring to his previous commentary on the تعریف اقلیدس, says that he wrote the present one, entitled تلورب التعریف, with the help of his master ‘Abd-ul-‘Ali Barjandi’s commentary upon the تعریف المحيط of Naṣir-ud-Din Tūsi. He further adds that he completed the draft of the present commentary in the third decade of the reign of Muḥammad Shāh, who reigned A.H. 1131-1161 = A.D. 1719-1748.

The translation begins thus on fol. 3^o :—

الحمد لله مبددا في كل مبدأ سپاس است مر خدایرا که
اول هر اول است و نهایت هرنهاست الخ *

For the Arabic original, which according to the concluding lines in the present copy was completed on 5 Shawwāl, A.H. 644 = A.D. 1246, see Loth, Arab. Catalogue, Nos. 741 and 742; Brit. Museum, pp. 187, 620, 745; Hāj. Khal. vol. v, p. 387; etc.

The text, written in Nas̄ib and sometimes marked with a red line above it, is followed by translation, and then occasionally by Barjandi’s commentary (which, according to a statement at the end, was completed in Dūlqād, A.H. 921 = A.D. 1515), and finally by Khayr Ullah’s explanation.

Written in ordinary Nasta’liq with diagrams and tables.

Dated 22 Shawwāl, A.H. 1251.

Scribe: سید حمایت اللہ مخاطب به عالم خان موسی الرضوی.

No. 1059.

foll. 84; lines 15; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

رساله در معرفت اسٹرلاب

RISĀLAH DAR MA'RIFAT-I ASTARLĀB.

A treatise on the astrolabe.

Author: Nûr Ullâh bin Muhammâd ul-Hasâni ush-Shûshtarî
نور الله بن محمد الحسن الشوشترى

Beginning:—

حمد بيمهد و ثقلى بيعد قادريرا كه به بدايع فطرت و صنائع حكمة

اطلاق سهوات سبع را الخ *

The work, consisting of one hundred *Bâb*, treats of the determination of times and of the horoscope of each time; the distances and sizes of the planets; the method of reckoning degrees and distances, etc., etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1060.

foll. 50; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

Another copy of the preceding work, beginning as above. The headings of all the *Bâb* are enumerated at the beginning of this copy.

Written in a hasty Ta'liq.

Not dated; 19th century.

Scribe: گویند نوابن.

No. 1061.

fol. 105; lines 14; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

معمار الأزمان

MA'YĀR-UL-AZMĀN.

A treatise on chronology.

Author: Ratan Singh, with the *takhallus* Zakhmi, son of Rāi Bālak Rām, رَّانِ سُنْگَهْ زَخْمَى تَخَلُّصُ ابْنِ رَّانِ رَّامِ.

Beginning:

اللَّهُمَّ لَكَ نَحْمَدُ وَبَكَ وَنَسْتَعِينُ وَنَصْلِي عَلَى خَيْرِ خَاتَمِكَ مُحَمَّدٍ
وَآلِهِ الطَّيِّبِينَ الْعَلِيِّينَ *

An account of the author's life and of his ancestors is to be found in the *Masṭān al-tawāriix*, a history of the Oude dynasty from its origin to the death of Muhammad 'Alī Shāh, A.H. 1258 = A.D. 1842, which the author wrote for the Shāh, see Rieu iii, p. 962.

The author, with his titles *Munshi-ul-Mulk Fakhr-ud-Daulah Dabir-ul-Mulk Rājah Ratan Singh Bahādur Hushyār Jang* منشی المک دیر الدوّله دیر الک راجه رَّانِ سُنْگَهْ بَهَادِرْ هُشَیَارْ جَنْگَ was born in Lucknow, A.H. 1197 = A.D. 1782 and, after serving the East India Company for some years in Calcutta, returned to Lucknow in A.H. 1230 = A.D. 1814, and attached himself to the Oude throne.

According to Rieu, p. 1096, where he is said to have written in A.H. 1216 = A.D. 1801 a philosophical treatise entitled *Nājāt al-ilm*, he adopted the *takhallus* زَخْمَى but in the work under notice he is repeatedly called زَخْمَى which seems to be correct. According to the author of *Subḥ-i Gulshān Zakhmi* was well versed in Arabic, Persian, Turkish, English and Sanskrit, and died in A.H. 1267 = A.D. 1850.

We learn from the preface that the author wrote this work at the request of his friends in Jumādā I, A.H. 1234, corresponding with March, 1819.

The work treating of the origin and account of the various eras, is divided into a *Muqaddimah*, two *Maqālah* and a *Khātimah*, as follows:—

Muqaddimah: خرونوایجیا (chronology) explained.

Maqālah I.

در بیان کمیت ایام بیانیها و ساعت‌ها و اجرای آن و سنین و شهور علی ما
در بیان شبانه روز in three *Bāb* (1) fol. 5^b. هو المشهور و انجه منعلق باشت
در بیان سال و ماه (3) در بیان اجرای شبانه روز (2) fol. 10^b. در بیان اجرای شبانه روز.

Maqâlîh II.

در معرفت تاریخ in twelve *Bâb* : در بیان تواریخ مشهور و مبادی آن

- (1) on fol. 26^b. (2) در معرفت تاریخ عرب. در تاریخ (3) fol. 45^a. (4) در تاریخ آفرینش آدم علیہ السلام عیسوی (5) on fol. 57^b. (6) on fol. 61^a. (7) on fol. 63^b. آنوا تاریخ ملکی و ملکشافی و تاریخ محدث نیر گویند در تاریخ ختنی که (8) on fol. 75^a. در تاریخ خطابیان و چنینیان (9) on fol. 84^a. در تاریخ یونانیان (10) fol. 87^b. (11) on fol. 95^a. در تاریخ مصریان (12) on fol. 101^b. آن بر دو گونه بود قدم و محدث تاریخ خانی.

Khâtimah—Dates of the various eras corresponding with the date on which the author completed the work, viz. Sunday, 25 Jumâdâ I, A.H. 1234, equivalent to 21 March, 1819.

Written in good Ta'liq with an illuminated head-piece.

Dated A.H. 1239.

Scribe: غلام حسین.

No. 1062.

fol. 21; lines 15; size 9½ × 6; 6 × 3½.

اطلاعات التقویم

İŞTILÂHÂT-UT-TAQWÎM.

A short manual explaining the methods and principles of the construction and computation of the almanack.

Author: Ӯلیم حسین بن فتح محمد کربلائی جونپوری - غلام حسین بن فتح محمد کربلائی جونپوری.

Beginning:—

حمد و شنا من قادری را سرد که اجرام علویه را علل حوادث کردانید *

The author, mentioned in the following notice, gives us to understand that after acquiring a satisfactory knowledge of the construction of the almanack he wrote several treatises on the subject. He then bitterly complains of the sad neglect of astronomy in his time, and says that most people were quite ignorant of the technical terms and methods of construction of the almanack.

The work is divided into a *Muqaddimah*, and fourteen *Bâb* the contents of which are described in the beginning.

Written in fair Ta'liq.
Not dated; 19th century.

No. 1063.

fol. 62; lines 15; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

انیس الاحباب

ANÎS-UL-AHBÂB.

A commentary on Bahâ-ud-Din 'Âmili's treatise Şâfiîah مفیحه on the astrolabe, with the text.

Commentator: Abul-Qâsim, better known as Gûlâm Husayn bin Fath Muhammâd Karbalâ'i Jaumpûri ابوالقاسم المشتهر به غلام حسین بن فتح محمد کربلائی جامپوری

انیس الاحباب فی بیان مسائل اسطرلاب

Beginning:—

جهان جهان مقدّرات تحمید که ازسام آن بر صفايح السنّه اهل دانش و بینش غير ممکن است الخ *

The commentator tells us in the preface that the Arabic text of Bahâ-ud-Din's Şâfiîah was too difficult to be understood. He therefore rendered it accessible to the public by writing the present commentary, in which he fully explained the method of the preparation and working of the astrolabe.

The commentary is preceded by a discourse on geometrical, physical and astronomical preliminaries, divided into two *Fâ'il*; thus.

فصل اول در مسائل هندسه و حساب.

فصل دوم در مسائل هليه

The commentary itself begins thus on fol. 7^b:—

بسم الله الرحمن الرحيم - شروع میکنم این رساله را ارتفعت درجات جبرونک دور است موائب بزرگی و عظمت تو الخ *

The date of composition of the commentary, A.H. 1234 = A.D. 1818 is expressed by a chronogram on fol. 2^b.

The motions of the planets and stars and their position in altitude and longitude are illustrated by diagrams.

Written in fair Ta'liq.

Dated Jumâdâ II, A.H. 1246.

Scribe: پیر بخش.

No. 1064.

fol. 249; size $13\frac{1}{2} \times 10$; $11\frac{1}{4} \times 7\frac{1}{2}$.

A MS. containing only astronomical tables, similar to those in the Zij-i Muhammad Shâhi (see No. 1056) but without any text. It begins with the following heading on the first folio:—

جدول تعديل اول و دقایق حضص قمر بمکرر بگردید الخ *

Written in Nasta'liq.

Not dated; 19th century.

No. 1065.

fol. 27; lines 17; size 9×5 ; $7 \times 3\frac{1}{2}$.

رساله اسٹر لاب

RISÂLAH-I ASTÂRLÂB.

An anonymous treatise, without title or author's name.

Beginning:—

باب اول در گرفتن ارتفاع و انحطاط ماه و ستارگان الخ *

The treatise, beginning without any preface, treats of the determination of times, the distances of the planets, the method of reckoning degrees and distances, etc., etc.

It consists of numerous short chapters, and ends with the ninety-ninth: نویم در شناختن اسٹرلاب ها و امتحان هوا.

On the title-page the work is called غایة الارتفاع.

Written in ordinary Naskh.

Not dated; 19th century.

GEOMANCY.

No. 1066.

foll. 4; lines 13; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

رسالة رمل

RISĀLAH-I RAML.

A very small tract on geomancy.

Author: Nasir bin Muhammad Tusi.

Beginning:—

حمد يبعد و سنايش بلا حد من حضرت موجوديرا سزا ست الخ *

Nasir-ud-Din Muhammad Tusi, the celebrated philosopher, who has been repeatedly mentioned in this catalogue, says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron.

The work has no divisions. A table, divided into seven columns, and bearing the heading: جدول الاسرار في علم الرمل و سببته مقاربة المغيبات: is found on the title-page, but it is doubtful whether this table is meant for this treatise or belongs to some other MS.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The copy is damaged and worm-eaten throughout.

No. 1067.

foll. 53; lines 16; size $12 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$

گلزار رمل

GULZĀR-I RAML.

A very modern treatise on geomancy.

Author: 'Ali Hasan Khan, son of Nawwāb Muhammad Quli Khan Bahādur. على حسن خان ولد نواب محمد قلی خان بهادر.

Beginning:—

بعد حمد ابرد غفار و نعمت سید ابرار چنین گوید بذکر

زولیده بیان الخ *

In the preface the author gives us to understand that he devoted fourteen years to the study of geomancy during which period he perused seventy-five treatises which he enumerates in the beginning, but that he still could not acquire a thorough knowledge of the subject.

The work is divided into sixteen *Guldastah*, subdivided into several *Gul* and *Gunchah*, but the last two *Guldastah* are wanting in this MS.

Written in ordinary *Ta'liq*.

Not dated; latter half of the nineteenth century.

No. 1068.

foll. 48; lines 11; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An anonymous treatise on geomancy, with many tables and other figures.

Beginning:—

الحمد لله رب العالمين يداكه این چند قواید (قواعد
(read

منقره از رسائل بتصویر آمدند الخ *

Written in ordinary *Ta'liq*.

Not dated; 19th century.

No. 1069.

foll. 27; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

A very damaged and worm-eaten MS. containing two anonymous treatises on geomancy.

I. Foll. 1-14. It is divided into twenty-five *Fasl* and begins thus:

الحمد لله رب العالمين يداكه اسعدك الله في الدارين

که این نسخه ایست در بیان چند الخ *

II. Foll. 15-27. This treatise is written in the form of questions and answers, and begins thus:

الحمد لله رب العالمين اما بعد این نسخه ایست در

بعضی سوال و جواب *

Some tables and other figures are found at the end of each treatise.

Written in ordinary Nasta'liq.

Not dated; 19th century.

DIVINATION.

No. 1070.

foll. 129; lines 16; size 8½ × 5½; 7 × 4.

فالنامہ

FĀL NĀMAH.

A book of divination.

Beginning :—

* فرهنگ کتاب نور ضمیر حساب اول دفتر بادشاہ کہ خطاب دارد الخ

The name of the author is not given, but it is evident that he wrote the work for the emperor Jahāngir. The date of composition, A.H. 1019 = A.D. 1610, is expressed by the following words
الى قول نور الدين محمد جهانگير عادل

The predictions or omens are arranged under the names of Jahāngir, and the princes, Parwiz, Khurram and Khusrau, as well as other distinguished courtiers of Jahāngir.

Written in ordinary Indian Ta'liq.

Dated 29 Shawwāl, 1159 Faṣī.

Scribe : محمد عباس.

INTERPRETATION OF DREAMS.

No. 1071.

fol. 226; lines 21; size 10½ × 7; 7½ × 4½.

كامل التعبير

KAMIL-UT-TA'BIR.

An exhaustive work on the interpretation of dreams.

Author: Abul Fadl Husayn bin Ibrâhim bin Muhammad ut-Tifisi ابو الفضل حسين بن ابراهيم بن محمد التفلسي.

Beginning:—

سپاس مر خدایرا که واحد و صمد و قادر است مالک ذر الجلال

و حی فاطر است الخ *

In a short preface the author tells us that after finishing the composition of كتاب صحت البدان he directed his attention to a Persian work on the interpretation of dreams, but finding that there was no standard work on the subject he applied his mind to the composition of this work and dedicated it to the king of Rûm Abul Fath Qizil Arslân (in Ethé, India Office Lib. Catalogue No. 2276, Abul Fath 'Izz-ud-Din Qilij Arslân) bin Mas'ûd, who reigned A.H. 569-588 = A.D. 1173-1192. Comp. also Ethé, Bodl. Lib. Catalogue, No. 1571, 3: Bland's paper on the Science of Ta'bîr, Journal of the Royal As. Soc. xvii, pp. 124 and 155.

The author enumerates about twenty works on which he based the present composition. A list of these works together with a description of the sixteen *Fasl* into which the work is divided, is given in Ethé, India Office Lib. Catalogue, *loc. cit.*

The last *Fasl* is followed by an alphabetical list of all the things, seen in dreams, with detailed explanations of their meanings, based on the sayings of Imâms and other holy men.

Fol. 97^b is left blank.

Written in ordinary Ta'liq.

Dated 4 Muharram, A.H. 1127.

FALCONRY.

No. 1072.

fol. 125; lines 13; size 10½ × 5½; 7½ × 3½.

باز نامه

BÂZ NÂMAH.

A work on falconry, without author's name.

Beginning:—

بعد حمد و شکر این توادا که شبیاز فکر اهل ذکا و شاهین عقول جمیع

دانا الخ

In the preface the work is called Bâz Nâmah: و ابن مجموعه ایست موسوم به باز نامه The author could not be traced, but his references to the provinces of India, e.g. Bengal, Bihâr, Assam, Orissa, etc., as well as his frequent usage of Hindi names of the months, of birds, etc. suggest that he was a resident of India. On fol. 13^a he says that in the fourteenth year of 'Âlamgîr's reign (A.H. 1082 = A.D. 1671) Lashkar Khân, the Sûbahdâr of Bihâr, presented to the emperor a kind of bird called نیفون. On the same folio he again says that Subhân Quli Khân, King of Tûrân, sent as a present to 'Âlamgîr a kind of bird called توسي. We can therefore conclude that the author wrote this work in, or after, 'Âlamgîr's time.

The work is divided into seventy-six *Bâb*. The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindi, of their diet, training, directions relating to hunting, and signs of health and disease. The remaining *Bâb* are devoted to their diseases and treatment.

The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey. They are on foll. 6^b, 7^a, 7^b, 9^a, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 14^b, 15^a, 15^b, and 16^a.

Written in fair Nasta'liq on thick paper with occasional notes on margins.

Not dated; 17th century.⁴

A list of the contents, written in a different hand, is prefixed to the copy.

MINEROLOGY.

No. 1073.

fol. 50; lines 13; size 9×6; 6½×4.

جوهر نامہ

JAWĀHIR NĀMAH.

A treatise on precious stones and minerals.

Author: Muḥammad Ashraf bin ul-Hasan ur-Rustamdārī محمد اشرف بن الحسن الرستمداری.

Beginning:—

حمد بیحد و شکر بیعد حکیمی را سرد که بموجب الخ

The author says in the preface that he wrote this work at a time when Zahir-ud-Din Bābur had conquered India and got hold of the precious jewels stored up by its former kings. The work is dedicated to Bābur and to his son and heir-apparent Humāyūn.

محمد بن اشرف الحسینی الرستمداری and which contains twenty-two chapters, is noticed in Rieu iii, p. 996.

In the present copy there are twenty-six chapters, each subdivided into several sections, as follows:—

- I. Pearl (لولو), in six *Faṣl*, fol. 3^a.
- II. Sapphire (باقوت), in five *Faṣl*, fol. 7^b.
- III. Ruby (لعل), in six *Faṣl*, fol. 10^b.
- IV. Emerald (بیزود), in five *Faṣl*, fol. 12^a.
- V. Zabarjad, in three *Faṣl*, fol. 14^a.
- VI. Diamond (الماس), in four *Faṣl*, fol. 15^a.
- VII. Cat's-eye (عين الهر), in three *Faṣl*, fol. 17^a.
- VIII. Turquoise (فیروزه), in five *Faṣl*, fol. 18^a.
- IX. Bezoar (پازهر), in four *Faṣl*, fol. 20^b.
- X. Mummy (مومبانی), fol. 22^a.
- XI. Ambergris (عنبر), fol. 23^b.
- XII. Musk (مشک), in one *Faṣl*, fol. 25^a.
- XIII. Stones of animal origin (ستانجای حیوانی), fol. 26^a.
- XIV. Cornelian (مقبق), in four *Faṣl*, fol. 27^a.
- XV. Stones which resemble Yāqūt, in four *Faṣl*, fol. 27^b.

- XVI. Shell (جُرْجَن), in four *Faṣl*, fol. 28^b.
- XVII. Load Stone (مَنْتَلَبِس), in five *Faṣl*, fol. 29^a.
- XVIII. Emery (سِنَادِيَة), in four *Faṣl*, fol. 31^a.
- XIX. Melochites (دَعْنَى), in four *Faṣl*, fol. 31^b.
- XX. Lapis lazuli (لَجْوَدَة), in five *Faṣl*, fol. 32^a.
- XXI. Coral (بَرْدَة وَمَرْجَان), in four *Faṣl*, fol. 34^a.
- XXII. Jasper (يَشْبَر), in four *Faṣl*, fol. 35^b.
- XXIII. Crystal (بَلْزُور), in four *Faṣl*, fol. 37^a.
- XXIV. Jamast (a coarse blue gem), in four *Faṣl*, fol. 37^b.
- XXV. Other kinds of stone (أَحْجَارٌ مُخْتَلِفَة), in twenty-two *Faṣl*, fol. 38^a.
- XXVI. Metals (نَارِات), in twelve *Faṣl*, fol. 44^b.

The title of the work, given on the fly-leaf as well as in the colophon, is جواهر نادى.

Written in ordinary Ta'liq.

Dated 8 Muḥarram, A.H. 1248.

The MS. has been repaired throughout with patches of thin paper.

No. 1074.

fol. 164; lines 14; size 9½ × 6; 7 × 3½.

مجموّعة الصناع

MAJMŪ'AT-US-SANĀ'I.

A polytechnical work containing a collection of recipes for making artificial pearls, rubies, sapphires and other precious stones, preparing inks, dies and all kinds of colours, poisons and antedotes, dissolving and oxidizing metals, making artificial flowers, fire-works, etc., etc.

It begins at once without a preface with the following lines in which the work is ascribed to Ḥakim Faylaṣūf-i-Maḡribī: نسخة مجموّعة الصناع بولی خایدہ جمهور ائم از حکیم فیلصوف مغربی مشتمل گشت بر چهل و سه باب الخ. According to Ethé, India Office Lib. Copy No. 2781, the author was Mir Yāḥyā عیّار بھیل. The present copy exactly agrees with Ethé, India Office Lib. Copy No. 2783 and is likewise divided into forty-three *Bāb* fully enumerated in the beginning.

The colophon of the Bodl. Lib. Copy, (No. 1870), dated A.H. 1033, proves that* the work was written before that year. According to Stewart's Catalogue, p. 97, the work was composed by Zayn-ul-Ābidin

in the reign of Aurangzib; but a Turkish version which appears to have been made in A.H. 1065 = A.D. 1654, is noticed in G. Flügel ii, p. 525.

The MS. is defective towards the end and breaks off with the following words:—

و حاجت خواستن را شاید و دشمنان را بر حکیمان رفتن نشاید فماز

* پیشین

Written in ordinary Nasta'liq.

Not dated; 19th century.

ARCHERY.

No. 1075.

fol. 74; lines 14; size $7\frac{1}{2} \times 4$; $6\frac{1}{2} \times 3$.

هدايت الرمي

HIDÂYAT-UR RAMÎ.

A treatise on archery.

Author: Muhammed Budha'i محمد بدھائی.

Beginning:—

حمد منوار و ثنی منکار خدائی جل و عل آن تووانائی را

The work is dedicated to 'Alâ-ud-Din Abul Mu'zaffar Husayn Shâh, who reigned in Bengal, A.H. 904-927 = A.D. 1498-1521.

The work is divided into twenty-seven *Bâb*, most of which are subdivided into several *Fâsîl*. See Rieu ii, p. 488; W. Pertsch, Berlin Catalogue, p. 337; Ethé, India Office Lib. Catalogue, Nos. 2768-2769.

The original work is followed by a versified tract on the same subject (archery), beginning on fol. 70^b:—

* ای بلم تو نامہ نامور است الخ

Written in ordinary Ta'liq.

Dated A.H. 1139, the ninth regnal year of Muhammed Shâh.

Scribe: محمد عابد.

The signature 'Gore Ouseley' is found on the top of the first page.

CALLIGRAPHY AND DRAWINGS.

No. 1076.

fol. 35; lines 17; size 8×5; 6×3.

رساله خوشنويسی

RISĀLAH-I KHWUSHNAWISI.

A treatise on calligraphy.

عبد الله الصيرفي

Author: 'Abd Ullah uṣ-Ṣayrafi.

Beginning:—

شکر و سپس فراوان و ستایش بی پایان کاملی را که از نقطه نیستی

دائره هستی را مکمل گردانید الغ

The author seems to be quite different from his namesake Khwājah 'Abd Ullah uṣ-Ṣayrafi who is repeatedly mentioned in the work as an eminent calligrapher of past times and author of a treatise on calligraphy (see fol. 10^b, 14^b, 21^b, 25^a, 25^b, etc.), and of whom the author gives a short account on fol. 21^b.

We learn from the preface that several men of high position and sons of great men, who had learnt calligraphy from the author, requested him to write a short treatise on that art for the use and benefit of beginners as well as experts. Hence the composition.

The year in which the author wrote the work is not given, but internal evidence shows that he did so during, or immediately after, the reign of the great Muğal Emperor Akbar (A.H. 963–1014 = A.D. 1555–1605) whom he praises on fol. 19^a.

According to the preface the author divided the work into a *Muqaddimah*, two *Bāb* and a *Khātimah*, each of which is subdivided into several sections. These divisions are however enumerated in the text in a confusing manner. The main subjects treated are as follows:—

1. The excellence and origin of penmanship, fol. 2^b.
2. Instructions for the preparation of (ordinary) ink, fol. 3^b.
3. Distinction between various kinds of pens, and instructions for cutting the pen, fol. 4^a.
4. The six characters, viz. *Muhaqqaq*, *Sulṭ*, *Tauqi*, *Riqā*, *Rayḥān* and *Naskh*, fol. 5^a.

5. Instructions relating to paper: its qualities, methods of preparing and colouring it, etc., etc., fol. 6^b.
6. Instructions for preparing special kinds of ink, fol. 10^b.
7. Instructions for nibbing the pen and holding it, fol. 14^a.
8. The origin of the art of writing; its development and progress, etc., etc., fol. 16^b.
9. This important section, containing notices of eminent calligraphers, and headed as باب پنجم or the 'fifth *Bāb*', consists of three *Fasl*, subdivided into two *Daf'ah*, the first of which treats of the ancient calligraphers. The second *Daf'ah* and the entire remaining portion of this *Bāb* are missing. The calligraphers noticed under the first *Daf'ah* are as follows:—

الى ابن مقلة! *Ibn-i Muqlah*—inventor of the six characters—was the Wazir of the 'Abbaside Caliph al-Rāqī; died in A.H. 327 = A.D. 938; fol. 21^a.

على ابن هلال—*Ali ibn Hilāl*—better known as ابن بواب—was the pupil of the above; died, Jumādā I, A.H. 413 = A.D. 1022, during the reign of Qādir Billāh; was buried by the side of the tomb of Imām Ahmad bin Muhammad bin Hanbal; fol. 21^a.

جمال الدين خواجه باقرت المتصصي *Jamāl-ud-Dīn Khwājah Yāqūt ul-Mustas̄imi*—A pupil of *Ibn-i Bawwāb*; flourished during the reign of Musta'sim Billāh (A.H. 640–656 = A.D. 1242–1258); fol. 21^b.

خواجه ارغون *Khwājah Arqūn*—pupil of *Khwājah Yāqūt*; fol. 21^b.
خواجه عبد الله صيرفي *Khwājah 'Abd Ullah us-Sayrafi*—made himself a master in *Muhaqqaq* and *Rayhān*; fol. 21^b.

أشیز عبد الله الہروی *'Abd Ullah ul-Harawī*, popularly called (cook), was the master and teacher of the author; his father was the cook of *Shaykh Zayn-ud-Dīn Khawāfi*, hence the epithet أشیز; fol. 22^a. His pupils were:—

(a) عبد الحق سبزواری *'Abd-ul-Ḥaq*—was skilled in all the characters; fol. 22^a.

(b) محمد بن سلطان شاه الہروی *Muhammad bin Sultān Shāh ul-Harawī*—better known as حافظ توطة, was skilled in *Naskh*; fol. 22^b.

(c) سيف الله کرماني *Sayf Ullah Kirmāni*—was skilled in all the characters; fol. 22^b.

(d) مهیی الدین حسن *Muhyi-ud-Dīn Hasan*—passed his own hand-writing as his master's and thus incurred the latter's displeasure; fol. 22^b.

خواجه عبد الله سوراولد *Khwājah 'Abd Ullah Marwārid*—was skilled

in calligraphy, letter-writing, music, etc., and lived in the time of Sultân Husayn Mirzâ ; fol. 22^b.

مولانا مصہود سمرقندی Maulâna Maḥmûd Samarqandî ;—fol. 22^b.

خواجہ تاج الملائی Khwâjah Tâj ul-Musalmâni ;—fol. 22^b.

میر عبد الحق Mir 'Abd-ul-Hayy—was a pupil of Maulâna Ja'far ; fol. 22^a.

مولانا عبد الله Maulâna 'Abd Ullah—better known as Maulâna Darwîsh ; was well-skilled in *Tâ'liq* and خواجه اخنثی and میر عنشی and several others were also skilled in *Tâ'liq* ; fol. 23^a.

میر علی تبریزی Mir 'Ali Tabrizi—was the inventor of *Nasta'lîq*. He flourished during the reign of Timûr ; fol. 23^a.

مولانا جعفر Maulâna Ja'far—was the pupil of the above and was skilled in all the characters ; was attached to the library of Mirzâ Bâisanqar during the time of Shâh Rukh ; fol. 23^a.

مولانا شیخ عبد الله خوارزمی Shaykh 'Abd Ullah Khwârizmî and مولانا شیخ محمود Shaykh Maḥmûd were the pupils of Maulâna Ja'far ; fol. 23^a.

شیخ بایزید بورانی Sultan 'Ali Mash'hadi—مولانا سلطان علی المشهدی Sultan 'Ali Qâ'inî were the pupils of Maulâna Azhar ; fol. 23^a.

There is a lacuna after fol. 23^b and a large number of folios seem to be missing. Fol. 24^a begins with باب هفتم or the seventh chapter, treating of the rules for the correct writing of every letter of the alphabet, the relative proportions of the letters to be judged by numbers of dots, syllabaries showing combinations of letters, etc., etc.

A similar treatise by 'Abd Ullah Sayrafi, with similar divisions, but with a different beginning, is noticed in J.A.S.B., New Series, vol. xiv, 1918, No. 8 (p. ccxxviii).

Written in ordinary *Nasta'lîq*.

Dated 20 Ramadân, A.H. 1120.

محمد نافل ولد شیخ عبد الله ولد شیخ ابوب :

On the first page of the MS. appears the signature of Sir Gore Ouseley, in whose hand-writing the following note is found on the title-page :—

No. 23.

رساله در علم خط

"A Treatise on Penmanship.

The author of this valuable little work was a learned man named Abdullâh. He has given the proper form and proportion of each character of the various alphabets in general use in Persia, Arabia

and India, so clearly as almost to obviate the necessity of a writing master.

The date of this essay is not given, nor the birth and country of the author (Abdullah) mentioned.

This copy was transcribed by Muhammed Fazel the son of Sheikh Abdullah and grandson of Sheikh Ayub, A.H. 1120,

G.O."

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 1077.

fol. 158; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

تذکرہ خوشنویسان

TADKIRAH-I KHWUSHNAWISÂN.

A treatise on calligraphy, followed by notices on eminent calligraphers brought down to the reign of Muhammed Akbar II (A.H. 1221-1253 = A.D. 1806-1837).

Author: Râqim Gulâm Muhammed Haft Qalami راقم غلام محمد حفت قلمی

The original work is preceded by calligraphic specimens in various character, writing models, etc., etc. The earlier portion of the preface is wanting and the work opens abruptly thus on fol. 88^a:

این فقیر ترد میکردد و تعلیم اصول خطوط باشلن بقدر فهم و

استعداد هریک گفته میشد الخ *

The name of the author could not be traced from the work, but in his notice on Muhammed Hafiz, fol. 153^b, he adopts the *takhallus* راقم Râqim. According to the preface as extant in the present copy the author divided the work into a *Mugaddimah*, three *Bâb* and a *Khâtimah*, and completed it in A.H. 1239 = A.D. 1823 in the reign of Muhammed Akbar Shâh, with whose praise the preface ends.

The preface is followed by an account of the origin of calligraphy and of the various characters. Then follow instructions, in prose and verse, as to the preparation of ink, cutting the pen, etc., etc., after which the author lays down specific rules for the correct writing of every letter of the alphabets.

The notices on calligraphers begin on fol. 102^a.

According to Rieu ii, p. 523, the author was a native of Dihli, and lived in Lucknow in the time of Åsaf-ud-Daulah. Of the dates found in the notices the latest is that of the death of Lâlah Lachhmi Râm Pandit, A.H. 1233 = A.D. 1817 (fol. 157^a).

The original arrangement has been very much disturbed in the present copy. Most of the folios have been misplaced and some are missing.

The work has been edited in the Bibl. Indica series by Shams-ul-'Ulamâ Khân Bahâdur Dr. Hidâyat Husayn, under the title نذر خوشنویسان. A comparison of the printed edition with the present copy shows that the historical accounts of kings and princes connected with the calligraphers noticed, found at some length in the present copy, are very much curtailed or are altogether omitted in the printed edition.

The present copy is full of clerical mistakes. It also contains later additions; e.g. the date of Mir 'Ali-ul-Kâtib's death, given here on fol. 111^a, as A.H. 924 (that is erroneous; see vol. ii, p. 79), is not found in the printed edition (pp. 49-54).

The earlier portion, containing various specimens of calligraphy, is written in fair hands, and the latter, in a careless Ta'liq.

Not dated; 19th century.

No. 1078.

fol. 20; size 12×8; 8½×5½.

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders; bound in leather.

The first sheet contains the سورة البقرة beginning thus:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ — الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِنَّمَا

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rashid, (also called Rashidâ-i Daylâmi عبد الرشید دیلمی). He was the pupil and the sister's son of Mir 'Imâd-ul-Husayni, after whose assassination he came to India (during the reign of Shâh Jahân) and was appointed writing master of Prince Dârâ Shikûh. His other pupils were Muhammad Ashraf Khwâjâh Sarâ, Sa'idâ-i Ashraf, 'Abd-ur-Rahmân, Mir Hâjî, etc. He was a contemporary of the poet Mirzâ Sâ'ib. Both of them died, according to a chronogram by the aforesaid Sa'idâ-i Ashraf, in A.H. 1080 = A.D. 1677; but accord-

ing to others it was in A.H. 1081 or 1085. (See *Tadkirah-i Khwushnawisân*, pp. 95–100.) Foll. 1^b, 3^b.

(2) 'Imâd-ul-Husayni عَمَادُ الْحُسَيْنِي of Qazwin. A.H. 1015. He led an independent and simple life at Isfahân. He excelled others in Nasta'liq hand. Being a Sunni he was assassinated at the instigation of Shâh 'Abbas, A.H. 1024 = A.D. 1615 (See Sprenger, Oude Catalogue, p. 89; *Tadkirah-i Khwushnawisân*, pp. 92–95). Foll. 2^a, 4^a.

(3) Jawâhir Raqam (with his original name Mir Sayyid 'Ali Khân, Tabrizî) میر سید علی خان تبریزی معروف به جواہر رقم. He was the writing master and librarian of Aurangzib. He died A.H. 1094 = A.D. 1682 (See Rieu ii, p. 783). Foll. 2^a, 6^a, 8^a, 11^b, 16^a.

(4) Hidâyat Ullah (Zarrin Raqam هَدَايَتُ اللَّهِ زَرِينَ رَقَمْ). A.H. 1099, 1101 and 1111. He also was the librarian of Aurangzib, at whose order he wrote several copies of the *Diwân-i Hâfiż* in a minute hand. He was the writing master of prince Kâm Baksh, and died A.H. 1118 = A.D. 1706. (See *Tadkirah-i Khwushnawisân*, p. 58). Foll. 5^b, 9^b, 10^a, 12^a.

A note on the fly-leaf at the beginning, dated A.H. 1220, says that Qâdi 'Ali Akbar Munshi Astarâbâdi bought this copy for five hundred rupees from one Bashârat Khân Afşân at Poonah.

No. 1079.

foll. 38; size 14½ × 10.

An album of miniatures in Indian style and specimens of calligraphy, with illuminated margins.

The miniatures, representing scenes of Indian life and Eastern fiction, include portraits of Indian Princes, Hindû ladies in various attitudes, Hindû Faqirs, etc., almost all without names. Some of them are indecent.

Fol. 6^b contains the portraits of Bâz Bahâdur and Rûpmati, inscribed in Nasta'liq باز بادور و روپ ماتی. Bâz Bahâdur riding a horse with a hawk in hand is pursuing Rûpmati, also on a horse, with a lanceet in hand. A miniature on fol. 11^a, without name, represents a jungle scene. Bâz Bahâdur and Rûpmati, both on horseback with hawks in hand, are penetrating the jungle, attended by a number of females.

Bâz Bahâdur, with his original name Malik Bâyazid, of Mâlwah (A.H. 962–978 = A.D. 1554–1570), fell in love with Rûpmati, a courtesan, and the story of their love has been handed down to posterity in song.

A miniature on fol. 16^a representing Aurangzib on horseback

بَرْنَجِ زَبْ : الدِّينِ مُحَمَّدِ الْمُغَيْرِ بَادْشَاهِ

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck.

The calligraphic specimens, which are in *Nasta'liq*, *Naskh* and *Shikastah*, have the following signatures. Where there are dates, these are given:—

1. 'Abd-ur-Rashid [see No. 1078-(1)], foll. 3^b, 30^a.
2. Hāfiẓ Nūr Ullah حافظ نور اللہ . He flourished under Nawwāb Āṣaf-ud-Daulah of Lucknow, who ruled from A.H. 1188–1212 = A.D. 1774–1797. His pupils were Lālāh Surb Singh, Miyān Wajih Ullah, and others (see Taṣkirah-i Khwushnawisān, p. 64). The Sharh-i Alfīyah, in two volumes (see Nos. 783–784) were transcribed by him in A.H. 1169. Foll. 5^b, 32^a.
3. Amīr Muḥammad Afḍal امیر محمد انفل , A.H. 1144, fol. 10^a.
4. Maḥdi Qali مهدی قلی , fol. 16^a.
5. Muḥammad 'Abbās محمد عباس , fol. 20^b.
6. Muḥammad Ibrāhīm محمد براعیم , fol. 21^a.
7. Muḥammad Amīr محمد امیر (a contemporary of the author of the Taṣkirah-i Khwushnawisān. He died in A.D. 1857. See *ib.* p. 71), A.H. 1257, fol. 21^b.
8. Āgā Mirzā آغا میرزا (died A.H. 1273 = A.D. 1856; see vol. i, p. 101; Taṣkirah-i Khwushnawisān, p. 27), A.H. 1233, fol. 22^a.
9. 'Abd-ul-Wahhāb حبیب , fol. 23^b.
10. Abu'l Baqā ul-Mūsawī ابوالبقاء الموسوی , fol. 24^a.
11. Fayd Ullah فیض اللہ (brother of Qādi 'Ismat Ullah Khān, who died A.H. 1186 = A.D. 1772, see Taṣkirah-i Khwushnawisān, p. 127), fol. 25^b.
12. Afḍal-ul-Ḥusayni انفل حسینی , fol. 26^a.
13. Sudh Rāī سدھ رائے , A.H. 1179. He was a Kāiyāth of Ilahābād. His ancestors, Bhog Chānd and others, were attached to the royal courts of Dihlī. Muḥammad Mūsā was his writing master in *Nasta'liq*, and he wrote *Shikastah* on the lines of Dirāyat Khān (see Taṣkirah-i Khwushnawisān, p. 121). Foll. 29^b, 33^b.
14. Āgā 'Ali Khān آغا علی خان , fol. 31^a. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Āgā 'Ali Khān.
15. Muḥammad Husayn Zarrin Qalam Akbar Shāhī محمد حسین زرین قلم اکبر شاہی (i.e. the well-known calligrapher of

- Akbar's court. He died in A.H. 1020=A.D. 1611. See *Ā'in-i Akbari*, p. 115; *Tadkirah-i Khwushnawisān*, p. 78). Fol. 31^b.
16. Muhammad Khwurshid, محمد خورشید, fol. 32^a.
 17. Muhammad Mu'min ul-Husayni (with the *takhallus* 'Arshi ; died A.H. 1001=A.D. 1680 ; see *Tadkirah-i Khwushnawisān*, p. 101). Fol. 36^a.
 18. Muhammad 'Ārif (entitled *Yaqūt Raqam Khān* (باقوت رقم خان). He was a pupil of 'Abd-ul-Baqī Haddād, and flourished during the time of Shāh 'Ālam Bahādur Shāh, who reigned from A.H. 1119 to 1124=A.D. 1707-1712 ; see *Tadkirah-i Khwushnawisān*, p. 126. Fol. 38^a.

No. 1080.

fol. 45 ; size 14½×10½.

An album of miniatures and specimens of calligraphy, with wide and gold sprinkled borders.

The miniatures, all in Indian style, represent various scenes of Indian life, and include, besides fancy subjects, portraits of Indian ladies, princes and Hindū Faqirs, most of them without names. Some of the drawings represent fights of elephants, animals, etc. The following have names in Persian :—

1. شیرین Shirin. She was the wife of Khusrau Parwiz (king of Persia) and the beloved of Farhād. She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances, that celebrate the love of Khusrau for Shirin, and Shirin for Farhād. Fol. 6^b.
2. Gurū Gobind, as a Hindū Faqir. Gurū Gobind was the son of Teg Bahādur, a famous chief of the Sikhs. After the execution of his father by order of Aurangzib in A.H. 1084=A.D. 1673, he rebelled against the emperor, and later on two of his sons were taken prisoners and put to death. Thenceforth he led a retired and sorrowful life until his death. Fol. 8^b.
3. The emperor Shāh Jahān, fol. 14^a.
4. Muhammad Shāh's horse in a back-broken state after the death of his master, fol. 25^a.
5. The one on fol. 37^a, though not named, can be identified as the celebrated Hindū poet Kabir Dīs, who by trade was a weaver, and lived in the time of Sultān Sikandar,

Shâh Lodi of Dihli (A.H. 894-923=A.D. 1488-1517). He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates:—

1. عبد الله مشكين قلم العجني. He was the father of Mir Muhammad Sâlih Kashfi, the author of the اعجاز مصطفوی; see Rieu, i, p. 154^a. He wrote five Magnawis and a Diwân; received from Akbar the title of مشكين قلم and the takhallus وصفي, and died in A.H. 1025=A.D. 1616. Fol. 2^a.
2. Ali-ul-Kâtib على الكتاب (see vol. ii, p. 79), foll. 3^b, 9^b, 23^b.
3. Shirin Raqam, also called Mir 'Abd Ullah Shirin Raqam میر عبد الله شیرین رقم, foll. 5^b, 6^a.
4. Mir 'Ali میر علی, fol. 7^a.
5. Khudâ Yâr خدایار, A.H. 1146, fol. 8^a.
6. Mir Muhammad میر محمد, A.H. 1126, fol. 11^b.
7. Muhammad 'Abbâs محمد عباس, fol. 12^b.
8. Abu'l Baqâ ul-Mûsawi ابوالباقار الموسوی, A.H. 1091, fol. 13^a.
9. Muhammad Na'im محمد نعیم, A.H. 1121, fol. 15^a.
10. Bahâdur 'Ali بهادر علی, fol. 18^a.
11. Jawâhir Raqam جوامیر رقم, that is to say Mir Sayyid 'Ali Khân Tabrizi, (see No. 1078-(3); fol. 24^a.
12. Abu'l Ma'âli ابوالمعالی, fol. 25^b.
13. Hidâyat Ullah Zarrin Raqam هدایت الله زرین رقم, A.H. 1112, (see No. 1078-(4); foll. 26^a, 43^b.
14. Rahmat Ullah رحمت الله, A.H. 1128, fol. 27^b.
15. Muhammad Hâdi محمد هادی, fol. 29^b.
16. Yâqût Raqam Khân یاقوت رقم خان, (see No. 1079-(18); fol. 30^a.
17. Nâmdâr نامدار. (He was the writing master of Farrukh Siyar, who reigned from A.H. 1124-1131=A.D. 1712-1718; see Tadkirah-i Khwushnawisân, p. 59.) Fol. 34^a.
18. Hafîz Muhammad Khwurshid حافظ محمد خورشید, fol. 38^a.
19. Mir Muhammad Husayn 'Atâ Khan Murâssâ' Raqam میر محمد حسین عطا خان مراسسہ رقم (with the takhallus Tâhsîn تحسین). He was the son of Muhammad Bâqir Tuğrâ

Nawis. He flourished under Nawwâb Shujâ'-ud-Daulah Bahâdur of Lucknow, who ruled from A.H. 1167 to 1188 = A.D. 1753-1774, and at whose order he rendered in Hindi Rekhtah the story of the four Darwishes **چهار درویش**; see Taâjkirah-i Khwushnawisân, p. 61; A.H. 1191, fol. 38^b.

20. I'jâz Raqam Khân (see Taâjkirah-i Khwushnawisân, p. 62), A.H. 1192, fol. 39^a.
 21. Jawâhir Mal, جواهر مل, fol. 40^a.
 22. 'Ali Ridâ Shirin Raqam, pupil of Muhammad Amir Ridâwi, على رضا شیرین رقم تلمذ سید محمد امیر رضوی, fol. 44^b.
 23. Muhammad Sa'd-ud-Dîn, محمد سعد الدین, A.H. 1266, fol. 45^a.
-

No. 1081.

foll. 12; size 18½ × 12.

A volume containing twenty-three sheets of calligraphic specimens in Nasta'liq and Naskh, pasted on thick boards. Some of them are signed and dated as follows:—

1. Tûmân Khwâjah, تومان خواجه, written in Bâikh, fol. 2^b.
 2. Wajih-ud-Dîn, وجیہ الدین, fol. 3^a.
 3. Mir 'Ali, میر علی, foll. 4^a, 6^a.
 4. Muhammad Ibrâhim, محمد ابراهیم, A.H. 1142, fol. 5^a.
 5. Muhammad Husayn, محمد حسین, fol. 5^b.
 6. Muhammad 'Isâmat Ullah Khân, محمد عصمت اللہ خان, fol. 6^b.
 7. Muhammad Muqim (he lived in the Kâli Masjid at Delhi; see Taâjkirah-i Khwushnawisân, p. 60), fol. 7^a.
 8. 'Ali ul-Husayni, علی الحسینی, fol. 7^b.
 9. Abu'l Baqâ ul-Husayni, ابوالبقاء الحسینی, fol. 9^b.
 10. 'Ali Ridâ (see No. 1080-(22); fol. 9^b.
 11. Faqîr, فقیر, fol. 11^b.
-

No. 1082.

foll. 10; size 11½ × 7.

An album of miniatures and specimens of calligraphy.

The miniatures, representing scenes of Indian life, include portraits of Indian ladies, princes, Amirs, Jogis, etc.

The following portraits have names added in Persian :—

1. Maulavī Jāmī مولوی جامی (i.e. 'Abd-ur-Rahmān Jamī ; see No. 180), fol. 4^b.
2. The well-known Jogi Jaipāl چرگی جیپال, fol. 7^a.
3. Sultān Khusrau سلطان خرو (eldest son of the emperor Jahāngīr ; died A.H. 1031 = A.D. 1621). He is depicted receiving a glass of wine from a lady. Fol. 8^a.
4. Shīr Afgan, son of Sayf Khān Kokah شیر افغان پسر سيفخان کوکه, fol. 10^a. (This portrait I believe to be of Jahāngīr ; it has "Shīr Afgan son of Sayf Khān Kokah" added in a later hand).

The calligraphic specimens, which are in Nasta'liq, bear the following signatures :—

1. 'Abd-ur-Rahim 'Anbarin Qalam عبد الرحمن عنبرين قلم, fol 4^a.
2. Muhammād Husayn محمد حسین, fol. 5^a.
3. 'Ali نقیر علی, fol. 8^b.
4. Mir Ḥasan ul-Husayni میر حسن الحسینی, fol. 9^b. This folio contains the seals and signatures of Diyānat Khān (with his original name Muhammād Husayn ; he was an Amīr of 2,500 under Shāh Jahān, and died at Ahmādnagar in A.H. 1040 = A.D. 1630), and Muḥāfiẓ Khān.

No. 1083.

foll. 10 ; size 12 × 9½.

An album containing twenty sheets of modern calligraphic specimens in Naskh and Nasta'liq, with the following names and dates to some :—

1. Sayyid 'Ali Aṣḡar Husayni السید على اصغر حسينی ul-Hasani, A.H. 1307, foll. 1^a, 2^b.
2. Sayyid Wazir Nawwāb Husayni السید وزیر نواب حسینی ul-Hasani, A.H. 1307, foll. 1^b, 2^a.
3. (No name), A.H. 1276 ; fol. 5^a.
4. Mir Hāji میر حاجی, (to be distinguished from his namesake noticed in Tadkirah-i Khwushnawisān, p. 55. The latter was an adopted son of 'Abd-ur-Rashid Daylāmī, d. A.H. 1080 = A.D. 1669), A.H. 1191, fol. 6^a.
5. Sayyid Muhammād Mirzā میرزا محمد سید, foll. 10^a, 10^b.

Presented by Sayyid Saifdar Nawwāb of Patna, 8th August, 1906.

No. 1084.

fol. 28; size $15 \times 9\frac{1}{4}$.

An album of calligraphic specimens in Nasta'liq, with wide borders, bearing the following signatures and dates:—

1. Khwurshid, fol. 1^b.
2. 'Abd-ul-Husayn, عبد الحسين, fol. 3^b.
3. Hasan Ridā, حسن رضا, fol. 4^b.
4. Safdar Husayn, صدرا حسين, A.H. 1304, foll. 5^a, 24^a.
5. 'Ināyat Ahmad 'Uṭārid Raqam, عنایت احمد عطارد رقم, A.H. 1256, foll. 6^b, 7^a, 16^b-21^a.
6. Ilāhi Bakhs, إلهي بخش, A.H. 1256, 1257, foll. 8^a-16^a.
7. Hāji Muhammad ul-Husayni, حاجی محمد الحسینی, A.H. 1067, fol. 22^a.
8. Hāfiẓ Nūr Ullah, حافظ نور اللہ, A.H. 1185, foll. 22^a-23^a.
9. Fath Ullah Kāshī, فتح اللہ کاشی, fol. 23^b.
10. Muhammad Shādiq [perhaps identical with Murid Khán Muhammad Shādiq Tabātabā'i, who was an Amir of Muhammad Shāh, (A.H. 1131-1161 = A.D. 1718-1748); see Ta'dkirah-i Khwushnawisān, p. 107], fol. 23^b.
11. Muhammad Bāqir ul-Husayni, محمد باقر الحسینی, A.H. 1086, fol. 24^a.
12. 'Abd-ur-Rashid, عبد الرشید, foll. 24^b-25^a.
13. 'Ali, على, fol. 25^b.
14. Muhammad 'Ali, محمد على, fol. 26^a.
15. Muhammad Sharif, محمد شریف, fol. 26^b.
16. 'Imād-ul-Husayni, عماد الحسینی, fol. 27^a.
17. Mir 'Ali, میر على, foll. 27^b, 28^a.
18. Hidāyat Ullah, هدایت اللہ, A.H. 1092, fol. 28^a.
19. Ridā 'Ali ul-'Abbāsi, رضا على العباسی, A.H. 1023; fol. 28^b.

No. 1085.

fol. 24; size $11\frac{1}{2} \times 7\frac{1}{4}$.

Twenty-four folios (fastened together so as to form a continuous strip) containing specimens of calligraphy in Nasta'liq, some bearing the following names and dates:—

1. Safdar Husayn, صدرا حسين, foll. 1^b, 24^a.
2. Sayyid 'Ali, سید على, fol. 3^b.

3. Hidāyat Ullah, fol. 4^a.
4. Mir Husayn ul-Husayni, better known as Mir Kalanki ul-Hāji المير حسین الحسینی المعروف به میر کلنکی الحاجی, fol. 7^a.
5. Muhammad Sharif, fol. 9^b.
6. Muhammad Fādil, fol. 10^a.
7. Kifāyat 'Ali, 1268 Faşlı, fol. 12^b.
8. Ja'far Ḥasan, جعفر حسن, fol. 15^b.
9. Jawāhir, جواهر, fol. 16^a.
10. 'Abd-ur-Rashid Daylami عبد الرشید دیلمی, fol. 17^a.
11. 'Abd-Ullah ul-Qādirī عبد الله القادری, fol. 18^b.
12. Muḥammad Ibrāhīm, محمد ابراهیم, fol. 19^b.
13. Ilāhi Baksh, الہی بخش, fol. 21^b, 23^b.

Presented by Sayyid Saifdar Nawwāb of Patna, 8th August, 1906.

No. 1086.

fol. 12; size 14½ × 12.

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amirs, etc. The following bear inscriptions in Nasta'liq:—

1. حضرت علی بن ابی طالب Hadrat 'Ali (the fourth Khalifah, d. A.H. 40 = A.D. 660), fol. 1^b.
2. حضرت پیر دستگیر سید عبد القادر جیلانی Sayyid 'Abd-ul-Qādir Jilāni (founder of the Qādirī sect, died A.H. 561 = A.D. 1165), fol. 2^a.
3. حضرت امام ضائع Imām Dāmin ('Ali Ridā bin Mūsā).
4. عمر عمار و حضرت خواجه حضرت 'Umar 'Ayyār (the juggler and the faithful attendant of Amir Hamzah) and Khwājah Khidr (the prophet who, according to Moslem belief, is still alive, and serves as a guide to travellers who lose their way), fol. 3^b.
5. ابراهیم ادھم Ibrāhīm Adham (king of Balkh, who renounced the throne, became a pious devotee, and died between A.H. 262 and 267 = A.D. 875 and 880), fol. 4^a.
6. بابا کبیر عارف بالله Kabir, engaged in weaving cloth [see No. 1085-(5)], a portrait to which the present bears a strong resemblance, fol. 4^b.
7. سلطان شجاع Sultan Shujā' (the second son of Shah Jahān, and governor of Bengal, died A.H. 1071 = A.D. 1660) fol. 5^b.

8. نواب داؤد خان Da'ud Khân (probably Da'ud Khân Panni, son of Khiḍr Khân Panni. He served several years under 'Aurangzib, and was killed in an encounter with Amīr ul-Umarā Husayn 'Ali Khân at Burhanpur, A.H. 1127 = A.D. 1715), fol. 5^b.
9. نواب احمد خان و شاه تقی درویش Nawwâb Ahmad Khân (probably Ahmad Khân Bangash, second son of Muham-mad Khân Bangash, Nawwâb of Farrukhâbâd. Ahmad Khân governed from A.H. 1163-1185 = A.D. 1749-1771. Taqî Darwîsh, a popular saint, exercised great influence over Ahmad Khân), fol. 6^a.
10. نواب احمد خان the same Nawwâb Ahmad Khân, fol. 6^b.
11. نواب شمشیر خان Nawwâb Shamshîr Bahâdur. (It is difficult to say whether he is one of the two Shamshîr Bahâdurs of Bâjî Râo Peshwâ's family, or identical with Shamshîr Khân of Shâh Jahân's time at whose request Tawakkul Beg abridged the Shâh Nâmah, see No. 10), fol. 7^a.
12. سید برهان Sayyid Burhân (probably identical with Sayyid Burhân-ud-Dîn Qutb ul-Mulk, grandson of Sayyid Jalâl Bu-khâri. He died at Gujarat, A.H. 857 = A.D. 1453) fol. 7^b.
13. نواب شکر اللہ خان Nawwâb Shukr Ullah Khân (either Shukr Ullah Khân I, a nobleman in the service of Aurangzib, or his son Shukr Ullah Khân II, who was appointed governor of Mewât in A.H. 1114 = A.D. 1702; see Beale's Biogr. Dictionary, pp. 382 and 383), fol. 8^b.
14. مرتیبہ خوان Marşıyah Khwâñ (a reciter of elegies), fol. 9^a.
15. نواب حمید خان Nawwâb Hamid Khân (as a boy) and نواب مظفر خان Nawwâb Mazhar Khân, fol. 10^a.
16. کبوتر باز Kabûtar-bâz (a pigeon-flier), fol. 10^b.
17. سید شہامت علی Hidâyat Khân and Sayyid Shahâmat 'Ali, fol. 11^b.

No. 1087.

A single sheet, 14½ × 9½. Specimen of calligraphy in Nasta'liq without name or date.

No. 1088.

A single leaf, $7\frac{1}{2} \times 4\frac{1}{2}$. A portrait of the celebrated saint Shaykh 'Abd-ul-Qâdir Gilâni (d. A.H. 561 = A.D. 1165) with the following inscription in a hasty *Tâ'ilîq*: شیخ مبارک حضرت پیران پیو دستگیر رح.

ANTHOLOGIES AND ALBUMS.

No. 1089.

foll. 69; lines 14; size $9\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shâh Jahân, with many seals and signatures of nobles and distinguished persons of the Mu'gal court.

Beginning:—

ای ذات تواز صفات ما پاک کنه تو بزن ز حمد ادراک

The MS. consists of choice selections mostly from the poetical works of Sa'dî, Nizâmi, Khusrau, and Jâmi. Other prominent contributors are:—

Abû Sa'id Abul Khayr (the renowned saint and Rubâ'i writer,
d. A.H. 440 = A.D. 1048).

Shaykb Najm-ud-Din Kubrâ (d. A.H. 618 = A.D. 1221).

Sayf-ud-Dîn Bâkharzî (see No. 56).

Shaykh 'Alâ-ud-Daulah Simmâni (d. A.H. 736 = A.D. 1335).

Jalâl-ud-Dîn Rûmi (see Nos. 59-87).

Shams-i Tabrizi (see No. 87).

Qâsim (see No. 170).

Khwâjû Kirmâni (see Nos. 143-145).

Âsafi (see Nos. 219-220).

Haydar (see No. 234).

Humâyûn (see No. 214).

Hayrati (see Nos. 235-236).

Riyâdjî (d. A.H. 884 = A.D. 1479).

Ibn-i Yamin (see Nos. 137-139).

Amîr Shâhi (see Nos. 173-176).

Fīgānī (see Nos. 217-218).

Lisānī (see Nos. 229-230).

Ahlī (see No. 231).

In the autograph note Shāh Jahān says that this valuable MS. was deposited in his library on the auspicious day of his accession to the throne; viz. the 8th Jumādā II, A.H. 1037:—

بسم الله الرحمن الرحيم . ابن مجموعه نفيسه تابعه بست و بنجم
عنه بهمن موافق هشتم شهر جمادی الثانية سنه ١٠٣٧ هجري که روز
جلوس مبارک است داخل کتابخانه ابن نباز مند درگاه شد - حرمه شهاب
الدين محمد شاه جهان پادشاه ابن جهانگير پادشاه بن الکبر پادشاه غازی -
٢٥ خرداد سنه ٢ جلوس تحریر یافت *

There are two miniatures in unfinished outline at the beginning by Ridā, and two more in good Persian style, without the painter's name, at the end.

Written in beautiful perfect Nasta'liq on thick gold sprinkled paper with a sumptuously decorated double-page 'Unwān. The margins are designed in gold throughout.

On foll. 14^a and 68^a the scribe gives his name as علی الحسينی, but on fol. 44^a he calls himself علی الكاتب. For 'Ali ul-Kātib's life see vol. ii, p. 79.

The seals and 'Ard-didahs covering the first and the last folios, except one, have been obliterated by some mischievous hand. That one (at the bottom of the last folio) reads thus:—

* قیمت پانصد رویه از بابت نور جهان بیگم

The above note at once suggests that this valuable MS. once belonged to the celebrated Nūr Jahān, the favourite wife of the emperor Jahāngir.

No. 1090.

fol. 52; lines 12; size 11 x 6½; 7 x 3½.

An elegant and beautifully written copy of a Persian anthology containing choice pieces taken from the prose and poetical works of eminent writers.

I.

fol. 1^a: A short moral precept by Shaykh Abū Sa'īd Abul Khayr (d. A.H. 440 = A.D. 1048); beginning:—

من مقالات شیخ ابی سعید ابی الخیر. گفت این تصوف عزیست
در دل توانگریست در درویشی خداوندیست در بندگی الغ *

II.

fol. 1^b: Account of the physician Barzūyah as given by himself; beginning:—

چنین گوید برزویه طبیب مقدم اطباء پارس که پدر من از اشکریان بود
و مادر من از خاذدان علماء زردشت و اول تعنتی که خدامی تعالی بر
من ارزانی داشت دوستی پدر و مادر بود و شفقت ایشان الغ *

Barzūyah, a Persian physician of great reputation, flourished under Nūshirwān the Just (A.D. 531-579). He visited India at that monarch's order, and on his way back took several books, one of which, he says on fol. 15^a, was the famous Kalilah and Dimnah, Kibleh and Dume, which, according to some, he translated into Persian.

III.

fol. 16^b: Sad Pand-i Luqmān. The precepts of Luqmān to his son; beginning:—

الحمد لله رب العلمين این صد پند سومند ست که لقمان
حکیم پسر خود را وصیت کرده و فرمود که هر که این سخنانرا یاد گیرد الغ *

IV.

fol. 20^a: متناجات, a prayer; beginning:—
یا رب دل مرا تو برحمت جان ده الهی دلی ده که در کار

تو جان بازیم الغ *

The above are followed by selections from the poems of the following poets:—

1. قواری گیلانی. Qarāri Gilānī (with his full name Nūr-ud-Din Muḥammad). He was the son of Maulānā 'Abd-ur-Razzāq and the brother of the celebrated Hakim Ḥimām and Ḥakim Abul Fath Gilānī of Akbar's time. (See Muntakhab-ut-Tawārikh of 'Abd-ul-Qādir Badā'ūnī, foll.

- 423-424; *Riyâd-us-Shu'arâ*, fol. 335^a; *Majma'un-Nafâ'is*, vol. i, fol. 383^a; Taqî Auhâdî, vol. ii, fol. 598^a; *Makhbâzân-ul-ârâ'ib*, vol. ii, p. 675, etc.).

 2. عَنْصُرِي 'Unṣuri (the well-known court poet of Sultân Mahmûd).
 3. خَاقَانِي Khâqâni (see Nos. 31-35).
 4. شَهَابُ الدِّينِ خَالِد Shihâb-ud-Dîn Khâlîl (Taqî Auhâdî, vol. i, fol. 348^a, says that, according to some, the poet was a contemporary of Shams-ud-Dîn Haddâdi. See also *Majma'un-Nafâ'is*, vol. i, fol. 229^b; *Riyâd-us-Shu'arâ*, fol. 195^b, etc.).
 5. رَوْمي Jalâl-ud-Dîn Rûmî (see Nos. 59-87).
 6. أَشِيرُ الْخَسِيكَتِي Âşîr Akhsîkâtî (court poet of Sultân Arslân bin Tuğrûl, who reigned A.H. 555-571 = A.D. 1160-1175. Âşîr died in A.H. 608 = A.D. 1211).

This valuable copy is remarkable for a fine specimen of calligraphy, due to the penmanship of Muhammad Husayn Kaṣb̄mī. His autograph is repeatedly found throughout the copy. A good Nasta'liq writer of India, he flourished during the time of Akbar, who sur-named him زرین رقم; Zarrīn Raqam. See Taḍkirah-i Khwushīnawisān, p. 78.

In several places the MS. is dated A.H. 1000.

Written in elegant bold Nasta'liq on thick paper within gold floral borders.

Two beautiful miniatures by Akbar's court painters Farrukh and Sankar (see vol. vii, p. 43, Nos. 49 and 29 respectively) are found on foll. 15^b and 16^a, and two more illustrations, in Persian style, on foll. 51^b and 52^a.

No. 1091.

pp. 210 (fol. 105), lines 12; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shah Jahān), and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

Beginning:

مختلفی و عبوری از حد گذشت برا گرتو شکیب داری طاقت فمازد می‌را

The most prominent contributors are :—

Sa'dî (see Nos. 91-113), pp. 1-8.

Khusrau (see Nos. 125-131), pp. 8-9, 26-28.

Āhi (a Turkish Amir, who served under Garib Mirzâ, son of Abul Ğâzi Sultân Husayn, and died A.H. 927 = A.D. 1520, see Rieu ii, p. 736 and Sprenger, Oude Catalogue, pp. 21 and 327), pp. 10-15, 110-115.

Maulânâ Sayfi (probably Sayfi Bukhâri, the author of the well-known work *عَرْوَضَ سَيْفِي*, see No. 846, some of whose verses quoted in Taqî Auhadî, vol. i, fol. 315^b, are found here), pp. 15-22.

Āṣafî (see Nos. 219-220), pp. 23-25, 116-122.

Hâfiż (see Nos. 151-161), pp. 29-37 and 172.

Hasan (see Nos. 132-133), pp. 38-42.

Kamâl (that is to say Kamâl of Khujand, Nos. 163-164), pp. 43-45.

Salmân (see No. 147), pp. 46-48.

Qâsim (see No. 170), pp. 49-53.

Jâmi (see Nos. 180-212), pp. 54-83.

Şâhi (see Nos. 173-176), pp. 84-90.

Kâtibi (see No. 171), pp. 91-99.

Ahli (see No. 231), pp. 100-109.

Riyâdi (that is to say Riyâdi of Samarqand, who died, according to Taqî Kâshi, A.H. 884 = A.D. 1479, see Sprenger, Oude Catalogue, p. 20, and Rieu iii, p. 1074), pp. 123-130.

Banâ'i (see Nos. 215-216), pp. 131-138.

Suhayli, also Suhayl (Amir Nizâm-ud-Din Ahmad Suhayli, Wazir of Sultân Husayn Mirzâ, left, besides a Persian and a Turkish Diwân, a Maṣnawi, Laylâ wa Mujnûn, and died A.H. 907 = A.D. 1501; see Ethé, Bodl. Lib. Catalogue, No. 981; Sprenger, Oude Catalogue, pp. 20, 78 and 572; Rieu ii, p. 756, etc.), pp. 139-142.

Amir Muḥammad Ṣâliḥ (a native of Herat, was an Amîr attached to Sultân Husayn Mirzâ; see Riyâd-us-Shu'arâ, fol. 220^a), pp. 143-148.

Hilâli (see No. 228), pp. 149-166.

Haydar (see No. 234), pp. 167-170 and 178.

Nuwidi (most probably Nuwidi Nishâpûri, who flourished under Sultân Husayn Mirzâ; spent his last days in the service of the emperor Humâyûn, and died in Āgrah, A.H. 948 = A.D. 1541. Besides a Diwân, consisting of four thousand

verses, he is the author of *مختون الالی* واردات عینیه and ; see Taqī Auḥādi, vol. ii., fol. 759^a), pp. 179-182.

Shauqi (perhaps identical with the *Shauqi* noted in Taqī Auḥādi, vol. i., fol. 365^a, where it is said that *Shauqi*, who is mentioned in the *Majālis-un-Nafā'*s of Amir 'Ali *Šir*, was a good Persian and Turkish poet), pp. 183-186.

Sultān Husayn Mirzā (see No. 607), p. 187.

Badi'-uz-Zamān Mirzā (eldest son of Sultān Husayn Mirzā).

He reigned conjointly with his younger brother Muẓaffar Husayn Mirzā over Khurāsān, and died in A.H. 921 = A.D. 1515), pp. 187-188.

Other names are : Muḥammad Muhsin Mirzā, p. 188; Ibn-i Husayn Mirzā, p. 189; Faridūn Husayn Mirzā, p. 189; Sultān Maṣ'ūd Mirzā, p. 190; Bāisunḡar Mirzā, p. 190; Muḥammad Husayn Mirzā, p. 191; Muḥammad Mu'min Mirzā, pp. 191-194; Garibi (that is to say, Shāh Ġarib Mirzā, see *Riyāḍ-us-Shu'arā*, fol. 284^a), pp. 195-201; Amir 'Ali *Šir* the celebrated prime minister of Sultān Husayn Mirzā. He adopted the *Takhallus* Nawā'i and Fāni, and died A.H. 906 = A.D. 1500), p. 202.

The above is followed by a *Hikāyat* from Sa'dī's *Būstān*, beginning ندام که گفت ان حکایت به من, pp. 202-206; a Tarjīband, pp. 207-209, and some Qit'ahs, p. 210.

The following autograph note of prince Khurram, p. 2, in which he does not dot any letter, has been partly cut off by the binder :—

الله اکبر ونجم آذرنخه ۱۴۰۱ داخل کتابخانة اعلیحضرت ظل الہی فور
الدین جهانگیر پادشاه بن اکبر پادشاه شد حررہ بندہ خرم بن جہانگیر پادشاه *

H. Blochmann, who transcribes the above note on the title-page, reads بیدا after حررہ. He has the following notes :—

"This beautiful 'Collection of Choice poems' contains on the second leaf the signature of Prince Khurram (emperor Shāh Jahān)."

"The signature resembles Shāh Jahān's signature in *Journal As. Socy*, Bengal, for 1870, pt. I, plate xii, in every detail. Prince Khurram was fourteen years old when he wrote this."

[Sd.] J. H. Blochmann."
1874.

On the right-hand margin Blochmann adds the following note :—

"Vide Proc. As. Bengal, Novr. 1874."

The signature "J. H. Blochmann," dated 1873, is also found on fol. 1^a. It is followed by the following note in the donor's handwriting :—

الحمد لله كه داخل كتابخانه حقيرشد - حرزة خدا بخش ابن مولوي
محمد بخش خان مرحوم - هفتم رجب سنة ١٢٩٦ هجري نبوي صلم *

Foll. 1^b and 2^a contain two beautifully illuminated stars bearing the following inscription :—

* اى تو مجموعه خوبی ز کدامست گويم *

The seal of 'Inâyat Khân Shâh Jahâni, followed by the following note, is found at the bottom of foll. 2^a :—

* بتاریخ ٢٥ جمادی اول سنه ٢١ عرض دیده شد *

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân. A Rubâ'i runs thus at the top and bottom of foll. 1^a and 2^a (on each a hemistich) :—

* اى ياد تو سر دفتر دیباچه جود نام تو کلید گنج دیوان وجود
تا حمد بود فاتحه دفتر ما ختم همه کار تو بادا محسود

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style.

The MS. is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century.

No. 1092.

foll. 159; size 7 x 3½; 4½ x 2.

An album of Persian prose and poetry, containing miscellaneous pieces in disorder, many folios being upside down. The principal contents are :—

I.

A defective prose piece opening abruptly on foll. 2^a thus :—

* با نغمه قانون حکمت صفير طاير وحي الخ *

II.

Another prose piece, beginning on foll. 7^a :—

* زهي ابرد بهمال و پگاهه اي شده و مثال كه بر حسب اقتضائي
حکمت بالله الخ *

III.

ديباچه افضل المتأخرین آقا حسین Preface by Aqâ Husayn Khwânsârî ; beginning on fol. 8^a :—

سبحان الله این چه گوهر گرایمایه و اختر بلند پایه است الغ *

IV.

Verses by Sâ'ib, Adîb Sâbir, Khallâq-ul-Ma'âni (i.e. Kamâl Isfahâni), etc., fol. 13^a.

V.

A medical tract on the uses of قهوه (coffee) بین چینی (chinaroot) and نیکار (tobacco), by Niğâm-ud-Dîn Ahmed Gilâni , written at the request of Nawwâb Khân Zamân ; beginning on fol. 20^b :—

شکر بی مفتها مر صافعی راجل شانه و عظم برهانه که کاینات بیاوید *

الغ

VI.

Shâh Tuğrâ's letter to Mirzâ Bazmî , fol. 27^a ; beginning :—

دشت سبز و کوه سبز و باخ سبز و خانه سبز الغ *

Followed by some other letters.

VII.

A collection of moral anecdotes, beginning on fol. 31^a :—

حکایت - شیخ ابوالحسن بصری رحمه الله علیه چنین فرموده اند که

روزی در قافله می رفتم الغ *

VIII.

Some prose pieces in praise of Nawwâb Hâkim Sâhib, etc. ; beginning on fol. 34^b.

IX.

A collection of anecdotes, beginning thus on fol. 43^a :—

نالمست که استاد ابو ریحان بیرونی که در علم احکام نجوم یکانه جهان

بود الغ *

X.

مناظره روز و شب . A dispute between Day and Night by Munîr Hindî ; see No. 872 (fol. 328^a) ; beginning on fol. 44^b :—

بعد از سیاس ایزدی که چهره روز را از پرتو مهر بر افراد خنثه الغ

XI.

نقش بدیع of Gazâlî, fol. 46^b; beginning:—
دبایجه نقش بدیع غزالی

حمدیه عذلیجان گلشن نظم در گلزار الفاظش بهزار دستان الخ *

XII.

رقدم که صابیا در وقت منع شراب نوشته
زبان شکسته ترم از قلم نسی دامن که شرح آن بدامی زبان کنم (sic) beginning:—

XIII.

بسم اب پیاله؛ حرف شراب تلخ کردم بدوه تلخ قناعت؛ آب تلخ
صلبیا در تعریف تنباکو، on fol. 47^b; beginning:—

XIV.

A collection of fables and pleasantries, fol. 50^a.

XV.

Poems and verses, some of them Turkish, by Ja'far, Mirzâ Jalâl, Shâpûr, Sahâbî, Tajallî, Nazîrî, Sâ'ib, Fuđûlî, 'Urfî, Tâlib Âmûlî, Muhammâd Qûlî Salîm, etc., together with some elegant prose writings; fol. 54^a.

XVI.

دبایجه دیوان میر محمد مومن اداتی انشاء مرزا جلالی طبا طبائی Preface to Mir Muhammad Mu'min Adâ'i's Diwân by Mirzâ Jalâlâ Tabâtabâ'i, fol. 92^a; beginning:—

هرچند از ما مشتی تهی دست هوا پرست الخ *

XVII.

دبایجه دیوان مل مثیو لاهوری انشاء مرزا جلالا Preface to Mullâ Munîr Lâhaurî's Diwân by Mirzâ Jalâlâ; see No. 872-(7); beginning on fol. 95^a:—

جهان آفرینی که زمین و زمان و مکین و مکان را بعنوان کن فکان
آفریدند الخ *

XVIII.

A collection of Arabic proverbs and moral sayings, fol. 96^a; beginning:—

البياض نصف الحسن الخ *

XIX.

A collection of recipes, fol. 102^b.

XX.

Āqā Husayn Khwānsārī's writing (here incomplete) on the occasion of Shāh Ṣafī's making a vow to give up drinking; beginning on fol. 109^b:-

* قدر خوشخرا م قلم

XXI.

In praise of Isfahān, fol. 111^a; beginning:-

چکویم از صفائی صفاها و نزهت این ساحت جنت نشان ^{الحمد لله}

XXII.

The same piece of Āqā Husayn's writing as on fol. 109^b (Art. XX), also incomplete.

XXIII.

ساقی نامه حکیم عطا. Sāqi Nāmah by Ḥakīm 'Atā; beginning on fol. 115^b:-

زهی پیش درگافت ای نور پاک شب و روز در سجدۃ افتاده ناک

XXIV.

A fragment of a medical tract on the uses and properties of compound medicaments, foll. 122-130; parts of this tract, are bound upside down.

Written in beautiful hands by different scribes.

Of the dates of transcription given in the MS. the earliest is A.H. 1023.

No. 1093.

fol. 294; size 10 × 6½; 8½ × 5½.

A large collection of selections from the poetical works of ancient and modern authors, together with some prose pieces.

The poetical selections contain Qaṣīdahs, Maṣnawis, Rubā'is, Ghazals and Fards, and the prose consists of short historical anecdotes, relating to saints, kings and other great men, moral sayings, letters, etc.

The MS. begins thus:-

در آتش محبت^۲ جانانه سوختیم در انتظار ساقی و پیمانه سوختیم

The prominent contributions are *Şâ'ib*; *Jâmi*; *Tâhir*; *Kamâl Khujandi*; *'Urfl*; *Sâm Mirzâ*; *Figâni*; *Khwâjû*; *Rukn-i Şâ'in*; *Tâlib Kalim*; *Sâhâbi*; *Hilâli*; *Khayyâm*; *Banâ'i*; *Khâqâni*; *Firdausi*; *Shâh Ni'mat Ullâh Wali*; *Malik Qummi*; *Zafar Khân*; *Şifâ'i*; *Sâ'dî*; *Muhtasham*; *Faydî*; *Anwari*; *Hâfiż*; *'Atâtâr*.

It would appear from the colophon, dated *Şâhjahânâbâd*, 26th *Jumâdâ I*, A.H. 1079, that the collection was made by the scribe *Mirzâ Muhammed* himself.

Written in ordinary *Nasta'lîq*.

The seals of the ex-kings of Oude are found at the beginning and end of the copy.

No. 1094.

fol. 325; lines 33; size $12\frac{1}{2} \times 6$; $10\frac{1}{2} \times 3$.

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to *Abul Hasan Mûsâ bin Ja'far*:—

ادعية الايام الستة عن ابي الحسن موسى دعاء يوم

الجمعة - بسم الله الرحمن الرحيم - مرحباً بخلق الله الجديد وبكما من

كتابين شاهدين الخ *

Other important pieces are :—

I.

Zuhûrî's prefaces, viz. :—

(1) دیباچہ نورس غموري (see No. 284—III), fol. 11^b.

(2) دیباچہ خوان خلیل (see No. 284—I), fol. 13^a.

(3) دیباچہ گلزار ابراهیم (see No. 284—II), fol. 17^b.

II.

Mâsnawis and poems by *Wâlihi* (fol. 20^a) and *Salim Astarâbâdi* (fol. 22^a); a poetical description of female beauty (fol. 23^a).

III.

دیباچہ بیان شاعران از آقا حسین . Preface to the *Bayâ'î* of *Şâh Abbâs* by *Âqâ Husayn*, fol. 25^b.

IV.

از منشات رضی . From the prose writings of Mirzâ Râdi Mustaufî in praise of Isfahân, fol. 26^b; beginning:—

چمن چمن ریاحین شکر و سپس که حضرت و مغایش الخ

In the conclusion Râdi says that he completed the writing on 12 Rabi' I, A.H. 1059=A.D. 1649. (This is dated 24 Jumâdâ II, A.H. 1091.)

V.

البُحْيَةِ مَا طَغَرَا مُشَهِّدِي (see No. 333—III), fol. 33^b. (Also dated A.H. 1091.)

VI.

Husn wa Dil. A romantic tale by Mirzâ Râdi Mustaufî; beginning; on fol. 41^a:—

ای فام همایونت ضغراچه فرمانها انوار آفتاب جلال

لایزالی الخ *

VII.

Bâg wa Bahâr, by Âqâ Zahirâ; beginning on fol. 85^b:—

شبغم شاداب هر گونه ستایش و تذاکه از هوای روح پرور بستان الخ *

VIII.

A poetical description of female beauty by Mirzâ Dâ'ûd (on the margin); beginning:—

عریزان دوستان مهر آفینان الخ *

IX.

موعظة نامه قابوس نامه Qâbûs Nâmeh, also called Mau'îzat Nâmah (see Rieu ii, p. 769^b). A book of admonitions written by Amir Nasrul-Mâ'âli Kaikâ'ûs bin Iskandar bin Qâbûs Washamgîr (of the Ziyârid dynasty) امیر نصر المعالی کیکاووس بن اسکندر بن قابوس وشمگیر: for his son Gilân Shâh. For printed editions see Edwards, pp. 318–319; beginning on fol. 90^a:—

الحمد لله رب العالمين اما بعد چنین گردید جمع گندۀ این
كلمات امير نصر عنصر المعالى کیکاووس بن اسکندر بن قابوس وشمگیر
مولى امير المؤمنین با فرزند خوبیش گیلان شاه بدانده ای پسر من
پیر شدم الخ *

In the conclusion, fol. 133^b, the author says that he began to write this book at the age of sixty-three, in A.H. 475=A.D. 1082, dividing it into forty-four *Bâb*, enumerated at the beginning as follows:—

- | | |
|------------------------------|---|
| (1) fol. 90 ^b . | باب اول در شناختن ایزد تعالی |
| (2) fol. 91 ^a . | باب دوم در آفرینش پیغمبران |
| (3) fol. 91 ^b . | باب سوم در سیاس داشتن خداوندان نعمت |
| (4) fol. 92 ^a . | باب چهارم در افزونی طاعت از راه نوانانی |
| (5) fol. 92 ^b . | باب پنجم در شناختن حق پدر و مادر |
| (6) fol. 93 ^a . | باب ششم در افزونی گهر از افزونی هنر |
| (7) fol. <i>ib.</i> | باب هفتم در سخن گفتن از نیک و بد |
| (8) fol. 97 ^a . | باب هشتم در پنداهای نوشیروان عادل |
| (9) fol. 97 ^b . | باب نهم در پیری و جوانی |
| (10) fol. 99 ^a . | باب دهم در ترتیب طعام خوردن |
| (11) fol. <i>ib.</i> | باب یازدهم در ترتیب شراب خوردن |
| (12) fol. 100 ^a . | باب دوازدهم در معامل شدن و عیش ورزیدن |
| (13) fol. 101 ^a . | باب سیزدهم در نود و شترنج باختن |
| (14) fol. <i>ib.</i> | باب چهاردهم در عشق ورزیدن |
| (15) fol. 102 ^a . | باب پانزدهم در تیغ کردن |
| (16) fol. 102 ^b . | باب شانزدهم در گوشهه رفتن |
| (17) fol. <i>ib.</i> | باب هفدهم در خفتن و آسودن |
| (18) fol. 103 ^b . | باب هزدهم در شکار کردن |
| (19) fol. <i>ib.</i> | باب نوزدهم در چوگان زدن |
| (20) fol. 104 ^a . | باب بیست در کارزار کردن |
| (21) fol. 104 ^b . | باب بیست و یکم در جمع کردن مال |
| (22) fol. 105 ^a . | باب بیست و دوم در نگاه داشتن امانت |
| (23) fol. 106 ^a . | باب بیست و سوم در بزدة خربیدن |
| (24) fol. 107 ^b . | باب بیست و چهارم در ضیاع و خانه خربیدن |
| (25) fol. 108 ^a . | باب بیست و پنجم در اسپ خربیدن |
| (26) fol. 109 ^a . | باب بیست و ششم در زن خواستن |
| (27) fol. 109 ^b . | باب بیست و هفتم در شناختن حق فرزند |
| (28) fol. 111 ^a . | باب بیست و هشتم در دوست گویدن |
| (29) fol. 112 ^a . | باب بیست و نهم در اندیشه کردن از دشمن |

- (30) fol. 113^a. باب سی ام در عفو و عقوبت
 (31) fol. 114^a. باب سی و یکم در طلب علم دین و قضا
 (32) fol. 116^a. باب سی و دوم در بازگانی کردن
 (33) fol. 118^a. باب سی و سیم در طلب علم طب
 (34) fol. 120^a. باب سی و چهارم در علم نجوم و هندسه
 (35) fol. 120^b. باب سی و پنجم در رسم شاعری
 (36) fol. 121^a. باب سی و ششم در رسم مطربی
 (37) fol. 122^a. باب سی و هفتم در خدمت پادشاه
 (38) fol. 122^b. باب سی و هشتم در ندبی پادشاه
 (39) fol. 123^b. باب سی و نهم در دیری و شرابط آن
 (40) fol. 125^a. باب چهل در شرایط وزارت
 (41) fol. 126^b. باب چهل و یکم در سیده سالاری
 (42) fol. 127^a. باب چهل و دوم در پادشاهی
 (43) fol. 129^a. باب چهل و سوم در دعفانی کردن
 (44) fol. 129^b. باب چهل و چهارم در جوانمردی

X.

معراج الخيال Mîrâj-ul-Khayâl, an erotic poem by Mullâ 'Ali Riđâ, who adopted the *takhallus* Tajallî; beginning on fol. 140^a:—

در سرم دیگر همانی عشق یار الخ *

Mullâ 'Ali Riđâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but spent his last days under Shâh 'Abbâs II and Sulaymân, and died A.H. 1088 = A.D. 1677. See Rieu ii, p. 738.

XI.

Gazals by Sâ'ib, Sâli Qulî Beg, Sâmi, Saydi, Muhtashim, Najât, Wahshi, etc., foll. 147–188.

XII.

Maṣnawis by Wâlihî and others, foll. 194^a–227^b.

XIII.

Rubâ'is arranged alphabetically, foll. 228^a–313^b.

XIV.

Selections from the *Diwân* of Salim Quli Tîhrâni (see No. 311), beginning on fol. 314^a, with Zulâlî's Maṣnawî (see No. 282) in the centre column.

XV.

سحر حال سحر Sihr-i Halâl by Ahli Shirâzi (see No. 231), fol. 315^b, in the centre column.

XVI.

Āqâ Husayn Khwânsârî's writing on the occasion of Shâh Safî's giving up drinking. See No. 1092-(20); fol. 320^b.

XVII.

A form of Kâbin Nâmah, or Marriage-bond, beginning on fol. 323^a :—

زیباترین عروسی که مشاطه گان تماشا گاه نصلحت الْخَ *

Written in various beautiful hands by different scribes.

A note on a fly-leaf at the beginning says that this *Bayâd* was transcribed at Isfahân, A.H. 1092, during the reign of the Safawi Sayyids.

No. 1095.

fol. 231; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

Selections from the *Diwâns* of the following poets :—

(1) Farid-ud-Dîn 'Attâr (see Nos. 46-52), beginning on fol. 1^b :—

سبحان خالقی که صفاتش ز بربارا الْخَ *

(2) Hasan Dîhlawi (see Nos. 132-133), beginning on fol. 41^b :—

ای غمرا خونیزت تاراج ده جانها الْخَ *

(3) Kâtibi (see No. 171), beginning on fol. 65^a :—

ای گل ادم بخمر جان مخمر ساخته الْخَ *

(4) Âsafi (see Nos. 219-220), beginning on fol. 100^a :—

ساز آباد خدایا دل درمانی را الْخَ *

(5) Fiğâni (see Nos. 217-218), beginning on fol. 123^b :—

ای سرفامه نام تو عقل گره کشایرا الْخَ *

(6) Ahli (see No. 231), beginning on fol. 131^b :—

دو چشم فرش آن ممیر که سازی جلوه گاه انجا الخ *

The selection from Ahli's Diwân ends with a colophon dated A.H. 1009.

(7) Jahâñ, beginning on fol. 151^a :—

ای ز امرکن فکانت گشته پیدا گاندات

ذات بیمپون ترا ترک صفت عین حیات

(8) Khayâli, that is to say Maulâna Khayâli of Bukhârâ who died during the reign of Uluq Beg (d. A.H. 853 = A.D. 1449), see Rieu ii, p. 639 ; beginning on fol. 161^a :—

ای زده کوس شهننشاهی بر ایوان قدم

هر دو عالم بر صفات هستی ذاتت علم

(9) Tâlib. In a subscription at the end of the selection the poet is called طالب شیرازی Tâlib-i Shirâzî. In a poem on fol. 167^a, the poet praises Shirâz and the then reigning king Shâh 'Abd Ullah. Beginning on fol. 166^b :—

دل عالم علوی چرا نمی گذری

درین سراجه سغلی چه راه می سپری

(10) 'Arifi (see No. 172), beginning on fol. 169^a :—

دل زیون شد دگر چه خواهد شد

هده خون شد دگر چه خواهد شد

(11) Salmân (see No. 147), beginning on fol. 173^a :—

هر دل که در هوای جمالش کمال یافت الخ *

The colophon is dated A.H. 1010.

(12) Âhi (d. A.H. 927 = A.D. 1520, see Rieu ii, p. 736), beginning on fol. 200^a :—

ای حد خجالت از گل زمی تو الله را

ماند غزال چشم تو چشم غزاله را

(13) Humâyûn (see No. 214), beginning on fol. 208^b :—

بی تو جانی که شود خاک دل چاک انجا الخ *

- (14) Khwâjah 'Ismat (of Bûkhârâ, died A.H. 829 = A.D. 1425 ; see Rieu ii, p. 716), beginning on fol. 118^b :—

ای ز عشق آذن نه کن و مکان انداخته
آفریده حسن و آتش در جهان انداخته

Written diagonally in fair Nasta'liq.

Several seals and 'Ard-didahs of the reigns of Shâh Jahân and 'Âlamgîr are found at the beginning and end of the copy.

Not dated ; apparently 17th century.

No. 1096.

fol. 329 ; lines 14 ; size 10½ × 6½ ; 6½ × 3½.

A very valuable and interesting album containing 4,578 Rubâ'is by 461 poets of ancient and modern times, arranged in alphabetical order.

Beginning :—

ای خالق فور و ناز شکرا شکرا وی رازق میر و مل شکرا شکرا
در هر نفسی فعمت الوان ترا شکرا شکرا هزار شکرا شکرا

The names of the contributors are written in red on the margins.

A beautiful and carefully written copy. Clear and bold Nasta'liq. Gold and coloured-ruled borders and an illuminated headpiece. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour.

An index of the names of the authors of the Rubâ'is occupies four folios at the beginning.

Not dated ; 17th century.

No. 1097.

fol. 126 ; lines 10 ; size 8½ × 4½ ; 6 × 3.

An album of Persian poetry, containing a collection of Ğazals and Rubâ'is, preceded by the story of Plato's invitation to Alexander and the philosophers of that time, beginning thus :—

ضيافت کوئن افلاطون اسكندر دوارقرين و حمله او آن زمانها - آورده اند
له زی اسكندر بعلامه افلاطون حکیم آمد الخ *

The prominent poets from whose Diwâns the collection is made, are :—

Humâyûn, fol. 8^a; Haydar, fol. 10^a; Âşafi, fol. 12^b; Lisâni, fol. 13^b; Muhtashim, fol. 14^b; Nişâri Tûmî, fol. 33^b; Ȣazâlî, fol. 34^b; Shihâbi Kirmâni, fol. 42^a; Qâsim, fol. 43^a; Salmân, fol. 52^a; Sharif, fol. 55^a; Shahîdî, fol. 56^a; Sharaf, fol. 59^a; Mudâmi, fol. 63^a.

Rubâ'is, by Amir Sayyid Muhammad Harawi, fol. 66^a; Shaykh Zâdah Lâhiji, fol. 73^b; Auñadi, fol. *ib.*; 'Attâr, fol. 74^a; Ȣiyâši Maṣjhadi, fol. 79^a.

Gazals by Salmân, fol. 80^a; Ahli, fol. *ib.*

Maṣnawis, by Maulânâ 'Abd Ullâh in admonition of his son, beginning on fol. 87^a :—

ای سپهر جمال را مه نو نکن چند گویمت بشنو

Jâmi, fol. 89^a, beginning :—

خارکش پیری با دلخ درشت الخ

Khusrau, fol. 89^b, beginning :—

شندیدستم که محمد جوان بخت

The Maṣnawis are followed by Gazals of Khusrau, Sa'dî, Haydar, Humâyûn, Sharif, Âşafi, Lisâni, and some others.

Written in beautiful Nasta'liq with floral designs throughout.

Not dated; 17th century.

No. 1098.

fol. 625; lines 25; size 10 x 5½, 8 x 3½.

A very interesting and beautifully illuminated copy of a Persian anthology, containing a large collection of choice compositions in prose and verse by various authors and poets.

The contents, given at the beginning, are as follows :—

Prose.

I.

دیباچه بیانی. Preface to the entire work, by an anonymous author; beginning on fol. 1^b :—

این فاتحه مجموعه ز اقسام سخن

گلمانی کلام را بود چون گلشن

افروخته از بیاض او عارض خود
دل سوخته از سواد او مشک ختن

II.

دیباچه بیاض از نصیرای همدانی. Preface to *Bayâd* by Nasîrâ-i Hamadânî (a contemporary of Taqî Auhâdi), was well versed in *Inshâ* and poetry. He left a *Diwân* of one thousand and one verses, and died, according to *Majma‘-un-Nafâ’is*, vol. ii, fol. 488^b; in A.H. 1002 = A.D. 1593, but according to Rieu, p. 1173, in A.H. 1015 = A.D. 1606. See also *Riyâd-us-Shu‘arâ*, fol. 418^a; *Makhzan-ul-Ğarâ’ib*, vol. ii, p. 920); beginning on fol. 2^a:-

بیت المعمور سپاس الهی را ازان پایه بر تراست الخ *

III.

دیباچه بیاض از میرزا معز موسویخان Mu‘izz Mûsawi Khân (for his life see No. 355); beginning on fol. 2^a:-

سبحان الله هر چند دیده قلم را از منحنه دروات سرمه سلیمانی

میکشم الخ *

دیباچه بیاض شاه عباس از آقا حسین خوانساری. Preface to the *Bayâd* of Shâh ‘Abbâs by Âqâ Husayn Khwânsâri (the son of Âqâ Jamâl Khwânsâri and father of Aqâ Jamâl Şânî; flourished during the time of Shâh ‘Abbâs II who reigned A.H. 1052-1077 = A.D. 1642-1667. See *Riyâd-ush-Shu‘arâ*, fol. 110^a; *Makhzan-ul-Ğarâ’ib*, vol. i, p. 205); beginning on fol. 3^a:-

تعالی الله ذهی پایه بلند سخن و رقبه ارجمند گفتار الخ *

V.

دیباچه مرقع زیب النسا بیگم از راشدun-Nisâ Begam, by Râshîd (with his original name Mullâ Ridâ’î, who flourished in Aurangzib’s time); beginning on fol. 5^b:-

جاده راه رضائی کریم بسم الله الرحمن الرحيم

VI.

دیباچه بیاض محمد کاظم منشی Kâzim Munshi (the author of *عالمگیر نامه*; see No. 570); beginning:-

ای پایه ادراک تو ز افهام پست الخ

VII.

دیباچهٔ کتاب سر العالیین از عبد اللطیف خان. Preface to *Sirr-ul-'Ālamin* of 'Abd-ul-Latīf Khān (by Muḥammad Sa'īd Urdūbādī); beginning on fol. 10^a :—

* افسر ترجمهٔ کلام خیر انجام ارباب کمال حمد مبدعی الغ

VIII.

دیباچهٔ بیاض خانجوان بعادر از خواجه علی اکبر. Preface to *Khān Jahān's Bayād* by Khwājah 'Alī Akbar (written in A.H. 1103 = A.D. 1691) ; beginning :—

* حمد صانعی را که صفحات ابیض رنگ افلاک را الغ

IX.

دیباچهٔ دیوان ظفر خان. Preface to the *Diwān* of Zafar Khān (see No. 330) ; beginning on fol. 11^a :—

بلبل خوش الحان قلم الغ

X.

رقعات متفرقه. Miscellaneous letters and refined prose writings, some of them headed by the name of the author, as follows :—

در طلب مرکب، fol. 14^a. Mallā Raūnaqī's letter, demanding a horse.

فندرسکی، fol. *ib.* Letter by Aqā Qāsim.

Hamadānī، fol. *ib.* Letter by Mullā Raūnaqī Hamadānī.

لئر by Himmat Khān, fol. 14^b.

لئر by Chandar Bhān Munshi, fol. *ib.*

XI.

مکتوب میرزا کامران به کامران بیگ. Mirzā Kāmrān's letter to Kāmrān Beg, fol. 14^b.

XII.

در مذمت پشاور از حاجی بانا. Hājī Bābā's satire of Peshawar, fol. 15^b.

XIII.

منشیات عبد اللطیف خان. Letters and writings of 'Abd-ul-Latīf Khān :—

Relating to bow, fol. 16^a ; demanding spectacles, fol. 16^b ; in praise of the sword, fol. 17^a ; in praise of the horse, fol. 17^b ; letter for Mukhlis Khān, asking for the book *ابواب الجنان*, fol. 18^a ; relating to the bow, fol. 18^b ; in praise of the grape, fol. *ib.* ; satire on Hindūstān, fol. 19^a ; satire on a night-rain at

Bijâpûr, fol. *ib*; satire on contemporaries, fol. 19^b; letter written to the *Khatîb* of Başrah, fol. 20^a; satire on Hindûstân, fol. *ib*; in praise of horse and paper, fol. 20^b; in praise of indigo, fol. *ib*; asking for حاست (coagulated milk), fol. *ib*; satire on Hindûstân, fol. 21^a; letter addressed to Âqâ Husayn Khwânsâri, fol. 21^b.

XIV.

گلزار ابراجیم دیباچه‌ای غبوزی Zuhûri's prefaces to (see No. 284-II), fol. 22^b; to خوان خلیل نورس (see No. 284-III), fol. 25^a; and to شکسته نوس (see No. 284-I), fol. 27^a.

XV.

مکتوب شفیعی شکسته نوس Letter of Shâfi'â Shikastah Nawis, fol. 32^b.

XVI.

رقطات از خواجه علی اکبر Letters of Khwâjâh 'Ali Akbar, on riddles and in praise of Kashmîr, followed by several others on different subjects, fol. 34^a; on rhetorical flourishes, figures of speech and plays on words, etc., etc. fol. 41^b. Some of these letters on 'good advices' are headed موعظہ; others are addressed to:—

Karam Ullah Khân Bakhsî of Lâhaur; Mirzâ Khwâjagî; Iftikhâr Khân, son of Mukhtâr Khân; Mir Abul Fath, Diwân of Kashmîr; Mir 'Aftâb; Mirzâ 'Azîm; Shukr-Ullah Khân; Sayyid 'Abd Ullah; Mir Muhammad Murâd, chronicler of Lâhaur; 'Abd-ur-Râhîm Khân; Ja'far Malik Zamîndâr; Mir 'Ibâd Ullah Munshî; Mirzâ Muhammad 'Ali, Mir Bahîr (admiral) of the Narbadah; Mirzâ 'Abd-ur-Râhîm; Mirzâ Kâzim, Diwân of Lâhaur; Mirzâ Lutf Ullah; Mir Abul Ma'âli; Mukarram Khân; Shâkir Khân; Mir Fakhrâ; Sayyid Ahmad Khân, Diwân of Lâhaur; Mirzâ Ja'far; Mirzâ Khurrâim Beg; Sayyid Khwâjâh; Muhammad Bâqîr; Malik Hâdi; Mir Abul Ma'âli; Farrukh Beg; Khwâjâh Muhammad Siddîq; Salâbat Khân; Hâji Qâsim Halabî; Sayyid Mirak; Muhammad Shâfi'; Muhammad Ridâ; Mirzâ Abû Turâb; Mirzâ 'Ali Naqî; Râjâh Râjûr; Mirzâ Muhammad Nasîr; Muhibb 'Ali Beg; Mir Abul Qâsim; Jân Nişâr Khân; Mirzâ 'Ibâd Ullah; Nawwâb Fûdîl Khân; Diyânat Khân; Mirzâ 'Azîz Ullah; and Mirzâ Dildâr Beg.

XVII.

رقطات مولانا جامی Letters of Jâmi (see No. 180-xviii), fol. 66^b; beginning:—

بعد از انشای مهایف ثنا الخ

XVIII.

رُفَعَاتُ أَمَانِ اللَّهِ حَسِينِي الْمُنْخَلِصُ بِهِ گُلْشَنِي . Letters of Amān Ullah Ḥusayni, with the *takhallus* *Gulshani* on fol. 73^b; beginning :—

حمد و افر خدایبرا که باقوت قوت ناطقه بی بهای الخ *

For further particulars and the author see No. 1396.

XIX.

نَثْرُ نَصِيرَى هَمَادَنِي Prose pieces by Naṣirā-i Hamadāni, fol. 77^b; beginning with a preface :—

کار نامه زنگین حمد مبدع صورت آفرین نه آنکوونه دلنشیں است الخ *

The preface is followed by several letters addressed to the following :—a relative (not named); Mīr Mu'in, Wazir of Iṣfahān; a friend (not named); Muẓaffar Ḥusayn Kāshī; Dānišmand Khān. Preface to Bayād, fol. 81^b; Preface to Anwāri's *Diwān*, fol. 82^a.

XX.

مَنشَبَاتُ صَابِبِ سَعِيدِي Writings of Sā'ib, fol. 83^b; beginning :—

با عرض و طول شرح تعاذا نداده ایم بر رقة توقع ما مینتوان نوشت

Sā'ib's prose writings, collected here, consist of letters addressed to the Wazir of Iṣfahān, 'Ināyat Khān bin Zafar Khān, and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol. 85^b.

XXI.

مَنشَبَاتُ مَلا طَغْرَا . Writings of Mullā Tuğrā, fol. 87^b, consisting of some letters and the following pieces :—

تحقيقات (4) و مُشَبَّبات (3) ، تَجَلِيلات (2) ، مَنشَبَات (1) . (See No. 333.)

XXII

مَنشَبَاتُ جَلَالِي طَبَاطَبَائِي . Writings of Mirzā Jalālā Tabāṭabā'i, fol. 101^b; beginning with the preface to Zuhūri's *Na'mah*.

Letter to Muḥammadi Beg استھللو , fol. 104^b.

On the solitary life, fol. 105^b.

Letter to Shaydā, fol. 107^a.

Letter to Tālib Kalim, fol. 108^b.

Preface to the *Diwān* of Hāji Muḥammad Jān Qudsi, fol. *ib.*

Preface to the *Diwān* of Tālib Kalim, fol. 111^b.

Preface to the *Diwān* of Muḥammad Mu'min Adā'i, fol. 113^b.

Preface to the *Diwan* of Mulla Munir Lâhaurî, fol. 114^b.

Preface to Hâji Muhammâd Jân Qudsî's *Mâsnawî* in praise of Kashmîr, fol. 116^b.

XXIII.

رُقْعَاتٌ غَيْرُ مُنْقَوْظَةٍ. Two letters by Muhammâd Salîm written in words in which there are no letters with diacritical points, fol. 120^b-121^a.

XXIV.

رُقْعَاتٌ كَهْ صَنَعْتَ نَقَاطَهْ بِالْأَلْ وَ بِالْيَمِينِ دَارَدْ وَ رُقْعَةْ كَهْ يَنْظَمْ وَ نَتَرْ تَوَانْ خَوَانْدْ. Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol. 121^a), followed by a letter that can be read both as verse and prose; fol. 121^a.

XXV.

عِبَارَكِبَكْ عِيدْ بُولَى شَاهْ عَالِمِغِيرْ ازْ قَابِلْخَانْ وَ قَاصِلْخَانْ وَ عِيدْ الْوَاسِعْ. 'Id greetings sent to 'Alamgîr by Qâbil Khân, Fâdil Khân and 'Abd-ul-Wâsi'. fol. 121^b.

XXVI.

كَتَلَهْ دِيَوْهَرَهْ أَكْبَرْ آبَادْ ازْ شِيجْ بِوْالْفَضْلْ Akbarâbâd by Shaykh Abul Fađl, fol. 121^b; beginning:—

أَهْيَ بِهِرْ خَانَهْ كَهْ مِيْ نَكْرَمْ جَوَيَلَى توْ وَ بِهِرْ زَيَانِيْ كَهْ مِيْ شَقْوَمْ
گُويَلَى توْالْخَ •

XXVII.

رُقْعَهْ نَيْنْ سَنَگَهْ منْشَيْ. Letter by Nayan Singh Munshi, fol. 122^a.

XXVIII.

اَنْشَادْ روْشَنْصَمِيرْ درْ مَنَاغَرَهْ چَشْ وَ زَيَانْ Raushân Damîr Munshi's 'Dispute between the Eyes and the Tongue,' fol. 122^a.

XXIX.

رُقْعَهْ سَعَدْ اللَّهِ خَانَ بَهْ شِيجْ عَبْدِ الْكَرِيمِ سُورَهْنَدِيْ. Sa'd Ullâh Khân's letter to Shaykh 'Abd-ul-Karîm Sirhindî, fol. 124^a.

XXX.

دَسْتُرُ الْعَمَلِ بِوْالْفَضْلِ Dastûr-ul-'Amal by Shaykh Abul Fađl, fol. 124^b; beginning:—

اَيْنِ مَنْشَورُ الْاَدَابِ الْهَيْ وَ دَسْتُرُ الْعَمَلِ كَارْ أَكَاهِيْ ازْ مَنْعِ عَاطَفَتْ
وَ مَعْدَنْ رَاقَتْ شَاهِنْشَاهِيْ صَدَرَ بِلَقَنَهِ الْخَ •

Akbar's *Farmâñ* prohibiting the giving of alms, fol. 127^a.
A letter from Akbar to *Shâh 'Abbâs*, fol. 128^a.

XXXI.

منشیات میرزا فصیحی. Letters of Mirzâ Fâsihi, fol. 130^b.
The persons to whom the letters are addressed are:—
Nawwâb Âşaf Khân, fol. 130^b.
Khwâjah Hasan Buğhâri, fol. 131^a.
Mullâ Afşah Qumî, fol. 131^b.
Friends (not named), fol. *ib.*
A Sayyid, fol. 132^b.
Shâh Nâzimâ, fol. 133^a.
An eminent scholar (not named), fol. *ib.*
Another friend (not named), fol. 134^a.

XXXII.

شعر النسا مسمى به جواهر العجائب Shi'r-un-Nisâ, otherwise called Jawâhir-ul-'Ajâ'ib. A *Tadkirâh* of poetesses, by Fâkhrî, who calls himself here Fâkhrî ibn Amîr-ul-Harawî. فخری ابن امیر المرؤی.

Beginning, fol. 139^b:

* خود را چو ز خود بهر تو غلیب دیدم الخ *

For the author and his other work see No. 848—1
نحوة العبيب (see No. 1101). He also left a Persian anthology entitled

The work is noticed in Ethé, Bodl. Lib. Cat. No. 362; see also Sprenger, Oude Catalogue, pp. 9–11. Lithographed, Lucknow, 1873.

XXXIII.

آقا حسین خوانساری در توبه شراب شاه صقی ثانی Khiwânsâri's writing on the occasion of Shâh Šâfi's making vows to give up drinking; see No. 1092—(20); beginning on fol. 144^a:

* تندرو خوشخراام قلم الخ *

XXXIV.

رسالہ قوانین Risâlah-i Qawânin. A treatise, in the form of an epistle, by Mu'in-uz-Zamjî ul-Asfizâri: معین الرمیحی الاسفراری; beginning on fol. 149^b:

چون رقم از مشک زنی برخوبی حمد الی بنگارای دیبر

After praising God and the Prophet the author tells us that in his early youth he left home in search of knowledge, and came to

Herat in A.H. 873 = A.D. 1468. He then eulogises the reigning sovereign Sultân Husayn, and dwells on the praise and distinction of Herat as the residence of Maulâna Jâmi. The epistle ends with a mention of the author's visit to Khwâjah Majd-ud-Din Muhammâd.

The author is well known for his valuable history of Herat, entitled *وصفات الجنات في اوصاف مدينة المرات*; see Rieu i, p. 206.

XXXV.

دیباچه بیاض از ناظم هروی. Preface to *Bayâd* by Nâzim Harawi; fol. 153^b.

XXXVI.

Khân Khânân's letter to Mullâ Nazîrî Nishâpûrî, fol. 154^a.

XXXVII.

'Urfî's letter to the same Nazîrî, fol. *ib.*

XXXVIII.

Mir Bâqîr Dâmâd's letter to Darwîsh Fâkhrâ, and the latter's reply; fol. 154^b.

XXXIX.

Mullâ Bihîshi's letter to Mir Illâhi, fol. *ib.*

XL.

Qâdi Nûr Ullâh's letter to Abul Fadl, when the latter was on a hunting excursion; fol. 155^a.

XLI.

Writing of Mullâ Muhammâd Yûsuf, fol. 155^b.

XLII.

Mullâ Bihîshi's letter to Zafar Khân, fol. 156^b.

XLIII.

Darwîsh Fâkhrâ's letter to Mirzâ 'Inâyat Ullâh, fol. 157^a.

XLIV.

Writing of Bâbâ Tâhir Kâmil in praise of Shikastah hand-writing, fol. *ib.*

XLV.

Two letters by Shâh Muridâ to Nawwâb Mukhtâr Khân, fol. 157^b.

XLVI.

Shaykh Muhsin's letter to Mullā Shāh, fol. 158^a.

XLVII.

^b Shaykh Muhsin Fâni's letter to Nawwâb Islâm Khân, fol. 158^b.

XLVIII.

^{159a} Shaykh Muhsin Fâni's letter to Mirak Shaykh, fol. 159^a.

XLIX

Three letters by Sh ah Jah n to Mull ah Sh ah, foll. 159^b-160^a.

1

Bābā Tāhir Kāmil's letter to Nawwāb Kāmgār Khān, fol. 110^a.

111

Bâbû Tâhir's praise of the *Mîstâr* (parallel threads strained on a piece of paste board, used by scribes for ruling lines) prepared, for transcription of the Qurân, in A.H. 1074 = A.D. 1663, composed at the request of Hakim Haydar, fol. 160^a.

LII.

Nuskhab-i Mu'ammat. A treatise on riddles by an anonymous author, beginning on fol. 161^b :—

* این مختصریست مشتمل بر مقدمه و قواعدی چند که معتبر است [الم](#)

三

Majma'-us-Şanâ'i'. A treatise on poetical figures by Nizâm-ud-Dîn Ahmed bin Muhammed Sâlih uş-Şiddiqî ul-Husayni, نظام الدين احمد بن محمد صالح الصدقي العساني, beginning on fol. 166^b:

الحمد لله الذي انعم علينا و هداهنا إلى الاسلام الخ *

(See No. 850.)

LIV.

علي بن محمد دعائى الشعر Daqā'iq-ush-Shi'r. A treatise on poetical figures by Ali bin Muhammad, better known as Tāj-ul- Hallāwi , المُتَّهِبُ بِنَاءً الْحَالَوي , beginning on fol. 205^b :—

شکر جمیل رب جلیل را که جلال صفات ذات اوست الخ .

The author, who does not mention his name, says in the preface that as the حدائق السحر of Rashid Waṭwāt and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets.

LV.

حقائق العدائق Haqā'iq-ul-Hadā'iq. Another treatise on tropes in Persian poetry, this one by Sharaf bin Muḥammad bin Ḥasan ur-Rāmī, شرف بن محمد بن حسن الرامي, beginning on fol. 235^b:-

بعد از حمد بیمداد و صلوات بیعد چندین گوید اقل الشعرا شرف بن
محمد بن حسن الرامي احسن الله عوایده الخ *

In the preface the author says that he wrote this commentary on the حدائق السحر of Rashid ud-Din Waṭwāt by order of his royal patron ibn Ḥasan Shāh Uways ابن حسن شاه اویس; that is to say, Uways bin Ḥasan Buzurg of the Īlkāni dynasty, who reigned from A.H. 757-777 = A.D. 1356-1374. It is divided into two *Qism*, the first containing specimens from the works of ancient poets, and the second (fol. 249^b) from those of later poets. See Hāj. Khal., vol. iii, p. 21, where the date of completion of the work is given as A.H. 878 = A.D. 1473. This is doubtful. For an account of the author see No. 891; see also Rieu ii, p. 814. For other copies of the work see Kraft, No. 68; Ethé, Bodl. Lib. Cat. No. 1340; Rieu., Suppl. No. 421—V; etc.

LVI.

أنيس العشق Anis-ul-'Ushshāq. A treatise on poetical description of female beauty by the same Sharaf bin Muḥammad bin Ḥasan ur-Rāmī. See No. 891. Beginning on fol. 254^b:-

حمد و ثناء خالقی را علمت کلمة الخ *

LVII.

مجمع الكمال والفضل Majma'-ul-Kamāl wa'l Afḍāl. A treatise containing moral, religious and spiritual instruction, without the author's name; beginning on fol. 269^b:-

الحمد لله الذي فور مصالح القلوب بانوار حكمته و زين بسانين
الزواج بالظاهر نعمته *

LVIII.

رساله اصطلاح صوفيه Risâlah-i İstîlâh-i Şûfiyyah. A short tract on شواب - خرابات - پریمغل Sûfîc terminology, explaining the meanings of etc., etc., without the author's name, beginning on fol. 275^b:

بدان ارشدک الله که چند کلماتیکه در اصطلاحات صوفیه واقع است

درین صفحه مشرح ساخته الخ * LIX.

نی used in در باب نی و معنی آن گوید An explanation of the word Jalâl-ud-Din Rûmî's Maşnawi, beginning on fol. 275^b:

عشق جز فائی و ما جز نی نه ایم این سطّوی چند است بعضی منثور و بعضی مفظوّر الخ *

LX.

منتخب سلک السلوک Muntakhab-i Silk-us-Sulûk. Extract from the Sufic work سلک السلوک of Diyâ-ud-Din Nakbahî; beginning on fol. 276^b:

* باید دانست که یکی از اصطلاحات این علم لسان حال است الخ

The author has been mentioned in connection with his popular work طوطی نامه (see No. 728).

LXI.

ما شاه A mystical tract, ascribed in the heading to Mullâ Shâh (see No. 326), beginning on fol. 279^b:

وحدث آمد آمدنش با محل است - یعنی قدمش بکار کثرت خال

است الخ *

LXII.

لواجح Lawâ'ih, by Jâmi (see No. 181—X) beginning on fol. 281^b:

رب وقفنا للتمكيل و التسليم لا احصي ثزار عليك كيف الخ *

LXIII.

مرأة المحققين Mir'ât-ul-Muhaqqiqin. A treatise on mystico-theological doctrines treating of the knowledge of God derived from self-knowledge, divided into seven Bâb. See No. 1356. Beginning on fol. 291^b.

حمد بیهد و ثوابی ببعد حضرت ذوالجلالی را که آثار قدرت او در

عالی آفاق الخ *

LXIV.

تحفة الاحباب Tuhfat-ul-Ahbâb. A treatise on physiognomy by Muhammed Ḥakim Ḥâjî Muhammed*, beginning on fol. 300^b :—

* سپاس بیقدیس خداوندیرا و بیمثل و مانذدیرا الخ

رساله حلية النبي .

The tract is followed by an extract from a work on , beginning thus on fol. 307^b :—

* باید که سخن بسیار نگوید چه بسیار گفتن نشانه خفت دماغ الخ

LXV.

احوال حضرات Ahwâl-i Ḥadrât. A tract containing short biographical notices of the Prophet and the twelve Imâms, written in A.H. 803 = A.D. 1400, by an anonymous author ; beginning on fol. 308^b :—

* صنوف حمد بینخد و فذون شکر بینخد در نعت حضرت معبودبست الخ

LXVI.

An ingenious or witty prescription for persons suffering from love, beginning thus on fol. 313^b :—

* معجوني که حکمانی تجربه کار و اطبالی امتحان دثار بیماران عشق و مهجوی ر و خستگان فراق و زنجوی را بدمادمت آن ناکود و ترغیب فرموده اند *

* روبی نکسو معالجه عمر کوتاه است این نسخه از علاج مسیحنا نوشته اند

LXVII.

Extracts from the well-known medical work of Muhammed Mansûr bin Muhammed bin Alîmad (see No. 970), beginning on fol. 314^b :—

* فصل اول در تدبیر حبلی و مولود - بدانکه هرگاه که علامات آبستنی ظاهر شود الخ

LXVIII.

Prose writings of Ni'mat Khân 'Âli (see No. 878) :—

(a) Preface to his Diwân, beginning on fol. 322^b :—

* عبار افزایی نقد سخن اکسپریس که چون بر فلذات معدن لفظ طرح شود الخ

(b) حسن و عشق Husn wa 'Ishq, "Beauty and Love," a tale in mixed prose and verse. Beginning on fol. 328^a :—

حَدِيثُ عُشْقٍ شَدَّ زَبْ بِيَانٍ جَوْ شَمْعَ افْتَادَ آنْشَ دَرِ زَيَانٍ

(c) وَقَاعَ or the siege of Ḥaydarābād; beginning on fol. 337^b :—

دَمِيكَةَ مَدْرَسَ كَشَافَ صَبَحَ الْغَمْ

The وَقَاعَ is followed by a letter addressed by Ni'mat Khān to Mirzā Muḥammad Sa'īd, Superintendent of the royal kitchen مشرف باروجيغانه پادشاهی, beginning on fol. 361^b :—

أَغْزَى مِيرَزاً مُحَمَّداً سَعِيداً إِذْ مَوَابِدَ سَرَاسِرَ فَوَابِدَ الْخَمْ

LXIX.

حكایت ابوقاسم بصری Hikāyat-i Abul Qāsim Bāṣrī. The story of Abul Qāsim of Baṣrah and his gems, taken, as stated in the preface, from the العکایات (of 'Aufi, see No. 727), beginning on fol. 363^b :—

رَوْيَانُ الْخَبَارِ وَ نَاقْلَانُ آثارِ وَ مَهْنَدْسَانُ دَاسْتَانِ كَهْنَ الْخَمْ

LXX.

فَضَا وَ قَدْر 'Fate and Destiny,' a tale rendered from Arabic into Persian at the request of Sayyid 'Abd Ullah, by Abul Qāsim ; ابوالقاسم beginning on fol. 371^b :—

سَيْلَسَ بِيَقِيَا مَرْقَادِرْ قَاهِرِيَا رَاهَهْ پَادْشَاهِلَنْ رَبِيعَ الْقَدْرِ سَلْطَنَتْ طَرَازَ الْخَمْ

POETRY.

LXXI.

Qaṣīdahs. The prominent contributors are :—

Zuhūrī, fol. 381^b ;

'Unṣūrī, fol. 382^b ;

Mādiḥī, fol. 383^a ;

Tuğrā, fol. 384^b ;

Dārāb Jūyā, fol. 387^a ;

Şā'ib, fol. 388^a ;

'Urfi, fol. 388^b ;

Khwājah 'Ali Akbar, fol. 393^b ;

Nan'i, fol. 3b ;

Shifā'i, fol. 394^b ;

Mirzā Mu'izz, fol. 397^a ;

Shāh Shujā' (addressed to Ḥakim 'Ināyat-ud-Din, and the latter's reply), fol. 398^b.

LXXII.

Ĝazals by Qâsim Diwânah, fol. 399^b ;
 Jalâl Asîr (in alphabetical order), fol. 401^b ;
 Sâ'ib, fol. 408^b ;
 Tâlib Kalim, fol. 414^b ;
 Fasihi, fol. 416^b ;
 Tarzi Afshâr, fol. 417^b ;
 Hâfiż, fol. 418^a ;
 Sa'dî, fol. 419^a ;
 Sabri, fol. 419^b ;
 Muhammad Tâhir 'Alawî, fol. 420^b ;
 Tâlib Âmuli, fol. 424^b ;
 Muhammad Quli Salim, fol. 426^b ;
 Hikmat, better known as Mukhlis, fol. 427^a ;
 Mirzâ Ibrâhim Adham, fol. 428^a ;
 Shiffâ'i, fol. 428^b ;
 Wahshi, fol. 429^a ;
 Gani, fol. 430^b ;
 'Inâyat Khân Âshnâ, fol. 434^b ;
 Nâṣir 'Ali, fol. 435^b ;
 Shaukat, fol. 437^a ;
 Yûsuf Beg Shâmlû, 439^a ;
 'Urfl, fol. 439^b ;
 Tâhir Wahid, fol. 442^b ;
 Mufid Balkhi, fol. 449^a ;
 Mirzâ Rađi Dânish, fol. 449^b ;
 Hasan Khân Shâmlû, fol. 450^b ;
 Shâpûr Qazwîni, fol. 451^a ;
 Mirzâ Barhaman, fol. 451^b ;
 Nâdim Gilâni, fol. 452^a ;
 Mir Saydi, fol. 452^b ;
 'Ali Ridâ Tajallî, fol. *ib* ;
 Dârâb Jûyâ, fol. 453^a ;
 Karam Ullah Khân 'Ashiq, fol. 454^b ;
 Dânâ, *ib* ;
 Kâfi, fol. *ib* ;
 'Ali Fâni, fol. *ib* ;
 Partau, fol. 455^a ;
 Lâmi', fol. *ib* ;
 Fâ'iq, fol. *ib* ;
 Munawwar, fol. *ib*.

LXXIII.

Verses in praise of female beauty, etc. fol. 456^b.

LXXIV.

Tajrī'-bands and Tarkib-bands :—
Wāsukht by Wahshī, fol. 468^a ;
Shifā''s satire of Mūminā, fol. 469^b ;
Jūyā, in praise of 'Ali, fol. 471^b ;
Elegy by Muḥtaṣim Kāshī, fol. 472^b ;
Tarjī'-band by Sa'dī, fol. 473^b ; by Yūsuf Beg Shāmlū, fol. 474^b.

LXXV.

Muḥhammasat : by Ṭufayli, fol. 475^b ;
Shaydā, fol. 476^a ;
Husāmī, fol. *ib* ;
'Ābid, fol. 476^b ;
Sūfī, fol. *ib* ;
Ridā', fol. 477^a ;
Ṣabā', fol. *ib* ;
Sa'dī, fol. 477^b ;
Luṭṭī, fol. *ib* ;
'Iṣmat, fol. 478^a ;
Mahdi, fol. 478^b ;
Hasan, fol. 479^a ;
Rāfi', fol. *ib* ;
Sayyidā, fol. 479^b ;
Ṣā'ib, fol. *ib* ;
Taqi, fol. 480^a ;
Nizām, fol. *ib* ;
Taqi, fol. *ib* ;
'Urfi, fol. 481^a ;
Adham, fol. 481^b ;
Ridā'i, fol. 482^a ;
Jalāli, fol. *ib* ;
Khuerau, fol. 482^b ;
Naziri, fol. *ib* ;
Majid, fol. 483^a ;
Shifā'i, *ib* ;
Hāfiẓ, fol. *ib* ;
Hilāli, fol. 483^b ;
'Iraqi, fol. *ib* ;
Shifā'i, fol. 484^a ;

Haqiri, fol. *ib* ;
 Bahâ'i, fol. 484^b ;
 'Abd-ur-Rashid, fol. 485^a.

LXXVI.

Rubâ'is :—Munir Lâhaurî, fol. 486^b ;
 Dastûr, fol. *ib* ;
 Fahmî, fol. 487^a ;
 'Urfî, fol. *ib* ;
 Ibrâhîm Adham, fol. 487^b ;
 'Umar Khayyâm, Şûfi, Tâlib (Âmulî), Radî, Muhammad Bâqîr
 Damad, 'Ali Naqî, Rafî, Muhammad Muqîm, Shaykh Amân Ullâh,
 and Faydî, on fol. 488^a.

Qudsî, Şûfi Hamadâni, Majhî, Sâ'ili Nihâwandi, Mir Shâki,
 Hasanî (or Husaynî) Kâshî, Fanâ'i, Shauqi, Mas'ûd Qummî, Sahâbi
 Najafî and Kalim, on fol. 488^b ; Mir Yahyâ, Ibrâhîm Tûni, Rashîdâ,
 Hâfiż 'Ali, Yâr Muhammad Rakhnah, Mâni Mashhadî, Nargisi,
 Wârastah and Tâlib, on fol. 489^a.

Hâfiż, Adham, Shâh Muwayyid, Farîd-ud-Dîn 'Attâr, Darwîsh
 Muhammad, Sahâbi, Mullâ Shâh, Khwâjah 'Ali Akbar, Mullâ Nazmî
 and Timûr Khân Beg, on fol. 489^b.

Mullâ Gâni, Gûyâ and Sahâbi Astarâbûdi, fol. 490^a.

LXXVII.

Muqâti'aât by Ibn-i Yamin, fol. 493^b.

LXXVIII.

Maṣnawîs : (a) Mahmûd wa Ayâz مُحَمَّد وَ آيَاز by Zulâlî (see
 No. 282), beginning on fol. 499^b ;—

بِنَامِ اكْهَهِ مُحَمَّد وَ آيَاز اسْتَهَنَ الْخَ *

(b) Maṣnawi, by Nûṣîr 'Alî, beginning on fol. 536^b ;—

الْهَيْ ذَرْدِي بِجَانِ رِيزْ شَرْ دِرْ يَنْبَهَ زَارْ اسْتَخْوَانِ رِيزْ

(c) قصّه الف ابَدَال by Zuhuri, beginning on fol. 547^b ;—

الف ابَدَال نَامِ دَرْبَشِي سَيْفَه از دَاغِ مَغْلُسِي رِيشِي

(d) تعریف حجام In praise of the barber by Mullâ Gâni begin-
 ing on fol. 548^b ;—

مَرَا بَرْ نَنِ زَيَافِي كَشْتَه هَرْ مَوِ الْخ *

(e) Satire of the barber, by Faqir Haqir, beginning on fol. 549^a:—

فنداد از گردش چرخ ستمکار الخ *

(f) کتابة چل ستون شاه عباس (f). Inscription on the Chil Sitün of Shāh Abbās by Muḥammad Beg Farṣut, beginning on fol. 549^b:—

ای مصلی بملای عرش نظام الخ *

(g) کتابة شالهمار کشمیر (g). Inscription of Shālahmār Kashmīr by Tālib Kalim, beginning on fol. 550^b:—

ای همایون بذای عرش نظیر الخ *

(h) تعزیف و مذمت اسپ (h). Praise and satire of the horse by Tālib Kalim, beginning on fol. 551^a:—

مرا تا انکنند هردم بجهانی الخ *

(i) تعزیف اسپ (i). Praise of the horse by Hasan Beg, beginning on fol. 551^b:—

مرا در زیر زین گلگون سعادتیست الخ *

(j) مذمت اسپ (j). Satire of the horse by the same, beginning on fol. 552^a:—

مرا اسپیست سست وزار و لاغر الخ *

(k) محمد عاصم آشیم کابل (k). قصه لولی کابل (k). A tale by Muḥammad Āshīm Kābul, beginning on fol. 552^b:—

بود شوخي بصد طلیف کل الخ *

(l) سوز و گدراز (l). Sūz wa Gudāz by Nānī (see No. 272), beginning on fol. 553^a:—

الهی گردیده ام را فالکی ده الخ *

(m) مثنوی نصیری همدانی (m). Maṣnawī by Nasīrī-i Hamadānī, beginning on fol. 558^a:—

کیم دیوانه از خود هراسان *

(n) فرهاد و شیرین (n). Farhād wa Shirīn by Wahshī (see No. 245, XI), beginning on fol. 560^b:—

الهی سینه ده آتش افروز الخ *

مَنْوِي نَعْمَان (p). Maṣnawī by Ni'mat Khān 'Alī in imitation of Rūmī's Maṣnawī, beginning on fol 573^b :—

حمد و شکر اورا که شرقہ ہست از سمت الخ *

LXXIX.

اشعار متفقرة منتخبات . A collection of short poetical extracts, classed according to subject. The first, consisting of verses on 'precepts'، begins thus on fol. 610^b :—

قطع خواهش هر که از مالیت و زر میگند
حلاه فرمائی در گوش قیصر میگند

Written in beautiful Nasta'liq with an illuminated head-piece at the beginning of each section.

An index of the contents is given at the beginning of the copy.
Not dated; 18th century.

No. 1099.

fol. 403; lines 14; size 10½ × 7; 6½ × 3½.

مراسلات شوقي MURASILAT-I SHAUQI.

A very interesting and beautifully written album, containing for the most part love letters, together with a collection of choice verses by ancient and modern poets suitable for quotation in letter-writing, beginning with a preface :—

سر منشا منشات مراسلات شوقي ستیش آن شاهد بست که سر
نوشت معنی حقیقتش الخ *

فدوی جانقشان عبدالخالق وارسنه ازاد نشانی The compiler, who designates himself as Abd-al-Khalq, says that he made this collection at the request of Sultân Baland Akhtâr, and that he completed it in A.H. 1148 = A.D. 1735, for which the title forms a chronogram.

The above-named Baland Akhtâr seems to be identical with the brother of the emperor Muhammad Shâh. He adopted the poetical title of Aghchhai (آغچه) and left a Maṣnawî, entitled تاھید و اختر, which he completed in A.H. 1139 = A.D. 1726. See Beale, Biographical Dictionary, p. 34.

Each letter is written on a beautifully designed drawing representing a tree, a fruit or a flower-bunch, etc., and is then followed by the reply, written on an exactly similar drawing. Each pair thus written, is followed by a collection of choice verses suitable to the subjects of the letters.

There are altogether forty topics, to which the letters relate. They are :—‘Promise,’ ‘Expectation,’ ‘Separation,’ ‘Remembrance,’ ‘Forgetfulness,’ etc., etc.

Written in fair Nim-Shikast within gold and coloured borders with an illuminated head-piece.

Not dated; 18th century.

No. 1100.

fol. 239; lines 19; size $10\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

Another collection of choice compositions in prose and verse, both Arabic and Persian, by various authors and poets, beginning with a preface without the author’s name:—

سبحان الله هر چند مکمله درات سرومه سلیمانی میکشم الخ *

The prominent compositions are:—

I.

دیباچه ترس ; that is to say, Zuhuri’s preface to the Nauras (see No. 284—III); beginning on fol. 3^o:

سرود سرایان عشرتکده قال الخ *

II.

وَقَاعْ مِرزا هُمَابُون beginning on fol 7^o:
انکه استفسار کوایف احوال شده بود حقایق بطريق اجمال این است

الخ *

III.

Saibha Sio’s letter to Aurangzib, fol. 8^o; beginning:—

بغة داشت راسن دم ثبت خدم سیوا بعرض حضرت شاهنشاهی
میرزا زاد الخ *

IV.

در تعریف حلقه از میرزا صایب، i.e. in praise of the *Hujjat* by Sâ'ib, fol. 9^a; beginning:—

بسم اب پیاله ز حرف شراب تلخ کردم بدو د تلخ قناعت ز آب تلخ

Followed by some poems of Sâ'ib.

V.

An account of Shaykh Sharaf-ud-Din Bihârî's meeting with Shaykh Muhammad Gaus, taken from the latter's treatise entitled *Risâlah-i-awâd*, fol. 14^b; beginning:—

شیخ محمد غوث رحمة لله در رساله اوراد خود نوشته الخ •

VI.

Conversation between طرماح بن عدی (the messenger of 'Ali) and معاویه, fol. 15^b.

VII.

A collection of Arabic sayings and precepts, fol. 18^a.

VIII.

'Urfî's letter to Faydî, fol. 23^a.

Khânkhanân's letter to 'Urfî and the latter's reply fol. ib.

Sultân Ya'hyâ Mirzâ's letter to Jâmi fol. 24^a.

Sayings of Niżâm-ul-Mulk, fol. 24^b.

Letter by Abu'l Fath Gilâni, fol. ib.

Mirzâ Ibrâhim's letter to Shaykh Bahâ-ud-Din Muhammad, fol. 25^b.

Mu'âwiyah's letter to 'Ali and the latter's reply, fol. 26^a.

In praise of 'Ali taken from منهج النجات, fol. 27^a.

The above is followed by selections from the Diwâns of Anwârî, Nażîrî, Hazîn, etc.

IX.

The following prose works of Mullâ Tuğrâ (see No. 333).

(1) فردوسیه, fol. 41^b.

(2) مرات الفتوح, fol. 54^b; beginning:—

یکه تازان سیدان دقیر از دولت ستایش ذاھبی الخ •

(3) کنز المعانی, fol. 59^a; beginning:—

نفایس مخزن دهان جواهر حمد مکرمیست الخ •

(4) beginning:—
سرخردی قلم بنکارش شہنشاہی است الغ *

(5) beginning:—
ای جوش دل صراحی و جام از تو الغ *

(6) beginning:—
در تیره زمین هند دلگیر شدم الغ *

(7) beginning:—
طغرا تاکی نیغ زین نیز کنی الغ *

(8) beginning:—
کشمیر شود فصل خزان عالم نور الغ *

(9) beginning:—
چه نو از وسعت چه کم الغ

(10) beginning:—
موسم آن شد که میدن راک هندی سرگند الغ *

(11) beginning:—
از بس غلط است حروف قاموس فلک الغ *

(12) beginning:—
نو بیار آمد که مقواض از پر بلبل کند الغ *

(13) beginning:—
ساز سخن ترانه حمد صانعیست که گلشن مضمون زنگین الغ *

(14) Tuğrâ's letters addressed to the following persons:—
Shâh Šafi's ambassador, fol. 81^a.

Mir Muhammâd Muqîm, fol. 81^b.
Muqîmâ, fol. 82^b.

Hamzah Khân, fol., 83^a.

Qâdi Niżâmâ, fol. 84^a.

Mir Husayn, fol. 84^b.

Shamsâ-i Khwushnawis (calligrapher), fol. 85^a.

Masîh-uz-Zamân, fol. *ib.*

Qâdi Zâdah, fol. 85^b.

Khwājah Lālā, fol. 86^a.

Description of the court of the king of the Decean, fol. 86^b.

Letter to Timūr Khān, fol. 87^a.

Letter to Ṭālibā, fol. 87^b.

Letter to Shāh Abul Hasan, fol. *ib.*

Letter to Mirzā Bazmī, fol. 88^a.

Letter to a friend (not named), fol. 88^b.

Letter to Mirzā Rahīm, fol. 89^a.

Letter to Muḥammad Shāfi', fol. *ib.*

Letter to a friend (not named), fol. *ib.*

Letter to Mullā Muqim, fol. 89^b.

The above prose writings of Tuğrā end with a colophon, dated A.H. 1160, in which the scribe نَقْشُ اللَّهِ عَلَيْيَ says that he transcribed them at the request of Nawwāb Shāh Quli Khān Bahādūr.

X.

A piece of refined prose in praise of Shāh 'Abbās and his conquests; beginning on fol. 91^a:—

منشای نشاو صہبای سخن نام کریمیست که در بزم کرم الخ *

XI.

A poetical description of female beauty by Mīr Sayyid 'Alī Mīrī beginning on fol. 95^a:—

ای بنت چاپک شبین حرکات الخ *

XII.

Muraqqa' al-Khayal, by 'Alī Ridā Tajallī (see No. 1094—X); beginning on fol. 96^b:—

در سرم دیگر همای عشق یار الخ *

XIII.

A long Qasīdah by 'Urfī Shīrāzī; beginning on fol. 100^a:—

جهان بلکشم و دردا که همیچ شہرو دیار الخ *

XIV.

A prose piece by Mirzā Faṣīḥī; beginning on fol. 102^b:—

چشم میم محبت اشارت است الخ *

The above is followed by a Ghazal of Kamāl Khujāndī, and some Rubā'īs.

XV.

A prose piece by Zuhūrī in praise of 'Urfī; beginning on fol. 104^a :—

بلمعة طور افاغنش چراغ علم روشن است الخ *

XVI.

Nāṣir 'Alī's Maṣnawī poem in praise of a nāsh ; beginning on fol. 108^b :—

بود نقاشی قلم نیرنگ عشق *

The above is followed by short prose and poetical pieces by several authors.

XVII.

مفت بند کاشی. The Haft-band of Mullā Kāshī (see No. 114); beginning on fol. 123^a :—

السلام ای سایه ات خورشید رب العالمین الخ *

XVIII.

سوز و گذار. Sūz wa Gudāz, by Nau'ī (see No. 272); beginning on fol. 147^a :—

ای خنده ام را مالکی ده الخ *

XIX.

ساقی نامه. Sāqī Nāmah, by Mullā Muḥammad Shūfi (see No. 301, fol. 43^b); beginning on fol. 156^a :—

اڑا ای دل مندہ از کارو بیار الخ *

XX.

ساقی نامه. Sāqī Nāmah, by Hakim Partawi (see Taqī Auḥadī vol. i, fol. 145^a, where this Sāqī Nāmah is quoted; see also Riyāḍ-ush-Shu'arā, fol. 59^b); beginning on fol. 159^b :—

دلا پرده بردار از روی کار *

XXI.

An Arabic piece containing moral precepts, etc.; beginning on fol. 162^a :—

حکی ان داود علی نبینا و علیه السلام او حکی الیه ان اجلس
لهمان الحکیم الخ *

XXII.

قصة دزد و قاضي. Story of the thief and the Qādi (of Bağdād); beginning on fol. 168^b:—

آورده اند که در شهر بغداد قاضی بود با دیانت و امانت الخ *

XXIII.

A dictionary of Persian idioms and phrases explained in Persian, and arranged in alphabetical order; beginning without any preface on fol. 173^b:—

باب الالف - از آب برآمدن ظاهر شدن است اگر خوب ظاهر شد
میگویند خوب از آب برآمد الخ *

XXIV.

A collection of miscellaneous poems, Maṣnawis, letters, etc., by various authors.

XXV.

A description of the rainbow by Muḥammad bin Mansūr beginning on fol. 216^b:—

چندین گوید محرر ابن سطور محمد بن منصور که غرض تسوید ابن اوراق
الخ *

The MS. ends with some prose-pieces consisting of letters, marriage-bonds, etc., etc.

Written in various hands.

Not dated; 18th century.

No. 1101.

fol. 251; lines 19; size 10½ × 6½; 7½ × 4½.

(تحفة الحبيب)

(TUHFAT-UL-HABIB.)

An anthology containing a large number of choice Ġazals selected from the Diwāns of well-known poets, from the time of Sa'dī to the tenth century of the Hijrah, by Fakhrī ibn Muḥainmad Amīrī فخری ابن محمد بن امیری

Beginning:—

ای نام تو دیباچہ مجموعہ راز
نازد بخام تو همه اهل نیاز
برهودی که گشت ذم تو طرز ما راست دری بگلشن معنی باز
غزل سرایان بوستان معانی و سخن آرایان جهان نکته دانی الخ *

The work is preceded by a preface devoted to the praise of the Wazir Habib Ullah to whom the work is dedicated, and whose name is introduced thus in the following verse:

امین شہنشاہ ترک و عرب حبیت‌اللهش نام آصف لقب

The author's other works mentioned in this catalogue are جواهر العجائب—I, میثاق الحسن, see No. 848—(32). His Persian translation of Mir 'Ali Shir's Majális-un-Náfá'ís, entitled طائف نامه, is noticed in Rieu i, p. 365.

The author does not assign any title to the work, but in Sprenger, Oude Catalogue, p. 12, it is called نحمدة العجب. See also Rieu., Suppl. No. 375, where a copy of the work is noticed.

The Ghazals are arranged in alphabetical order.

The first eleven Ghazals, except the one on fol. 4^b, are Turkish. The rests are Persian.

The arrangement is that Ghazals of the same metre and rhyme, by different poets, are grouped together generally followed by one of Fakírī's own. The prominent poets from whose works the selection is made are: Sa'dí, Khusrau, Hasan Dihlawí, Salmán, Hâfiż, Kamál Khujandi, Jâmi, Hilâlî, Banú'i, Kâtibi, Ibn-i-Yamin, Khwâjû Kirmâni, Ahli Shirâzî and 'Imâd Faqîh-i Kirmâni.

Written in fair Nasta'lîq.

Not dated; 18th century.

The signature of Mr. Salâh-ud-Din Khudâ Bakhsî (the eldest son of the donor), dated 22 August, 1891, appears on the fly-leaves at the beginning.

NO. 1102.

fol. 95; lines 12–15; size 6½ × 3½; 5 × 2½.

An album of prose and poetical pieces, of little value, put together without any order. The poets whose names frequently occur are Nazîri Nishâpûri, Muhtashim, Min-Râdi, Maylî, 'Attâr, 'Irâqi, Zuhûrî, Auhâdi, 'Unşuri, Tâlib Âmûli, Khusrau, Niyâzi, Fînî, FIGÂNî Malik Qummi, Naşîrâ and Şâ'ib.

Written in Shikastah.
Not dated; 18th century.

No. 1103.

fol. 47; size $12 \times 7\frac{1}{4}$; $10\frac{1}{4} \times 5\frac{1}{2}$.

A small collection of poetical selections from the works of Babā Nasibī Gilānī; Mirzā Táhir Wahíd; Urfi; Ni'mat Khán 'Áli; Salmán Sáwaji; Jámí; Záhiru-ud-Dín Shufrawah; Kamál Ismā'il; Ahli Shirází; Amir Sháhí; Fígáni; Mirzā Bidil, and many other poets. In many places the rubrics of the names of the poets are omitted.

The MS. opens abruptly with the following line of Fígáni:—

دلی میداید و سبری که آرد تاب دیدارش

نغانی گر دلی داری تو بش اینجا که من رفتم

Written in fair Nasta'liq. The latter portion is written in an ugly and careless minute hand.

Not dated; 18th century.

No. 1104.

fol. 427; lines 10; size 11×6 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

A large collection of poetical extracts, divided into eight sections, as follows:—

I.

Detached verses by one hundred and sixty-four poets, whose names are arranged in alphabetical order; beginning with a verse by Muqimá-i Ihsán:—

در خلوتیکه بند قیسای تو را شود بی اختیار آئینه دست دعا شون

II.

Rubá'ís. The prominent contributors are:—

Shaykh Abú Sa'id Abul Khayr, fol. 211^b;

Mushtaq Isfaháni, fol. 214^a;

Ahsan Qummi, fol. 217^a;

Umidi, fol. *ib*;

Hijri, fol. 219^a;

Muhtasham Kâshî, fol. 226^b;
 Wâlih Harawi, fol. 221^b;
 Ahli Shirâzî, fol. 223^a;
 Ahmad Jâm, fol. *ib*;
 Aşîr Aumâni, fol. 224^a;
 Abul Faraj, fol. 226^a;
 Bâqir Dâmâd, fol. 229^b;
 Afâl Kâshî, fol. 232^b;
 Bidil, fol. 237^a;
 Bâqi Billâh, fol. 244^a;
 'Urfi, fol. 247^b;

III.

Extracts from the Diwâns of :—

Khâlis تحرشی, fol. 265^a;
 Mir Najât, fol. 270^b;
 Mağribî, fol. 277^b;
 Faşîhî, fol. 279^a;

Khusrau, fol. 281^a, and Sharqi, fol. 284^a; with extracts from the Diwâns of many others.

IV.

Mukhammasât, by :—
 Ahli Shirâzî, fol. 336^a.
 Jâmi, fol. 339^a,
 Sa'dî, fol. 341^a;
 Khusrau, fol. 346^a;
 Sâ'ib, fol. 355^b;

V.

Tarjîbands, by :—
 Muştâq 'Ali Khân Isfahâni, fol. 360^a;
 'Irâqî, fol. 362^b; Shamsî, fol. 366^a;

VI.

Enigmas, fol. 376^a.

VII.

Some Qâsidahs, Magnawîs, etc., fol. 380^a.

VIII.

Qâsidahs in praise of the companions of the prophet, the Imâms, with chronograms expressing the dates of birth and death of the prophet, the Imâms and other distinguished persons, and of some events, fol. 390^a.

The MS. ends with the famous *قصيدة مصنوعى* of Ahli Shirazi (see No. 231).

Written in fair Nasta'liq in two columns.

Not dated; 19th century.

No. 1105.

fol. 124; lines 30 (in 3 columns); size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

Selections, mostly from the poetical works of well-known modern poets, with some from those of ancient authors, arranged in alphabetical order.

Beginning with a *Gazal* by Shaukat Buikhāri:—

* خدا یا زنگ زانیزی کرامت کن فقام را لخ *

Other contributors are: Shā'ib; Muḥammad Quli Beg Salim; Hāfiẓ; Gani Kashmīrī; Ruknā-i Masiḥ; Shaykh Ahmad Jām; Anwari; Nisbatī; Khwājah Mir Dard; Tālib Āmulī, etc.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

From some notes at the beginning of the copy it appears that the MS. once belonged to Sayyid Mubārak Husayn Sa'id Lakhnawī. In 1910 Khwundakār 'Ali Akbar of Murshidābād purchased it from one Sayyid Mahdi, and presented it to S. Khudā Bakhs̄h (the eldest son of the donor), who deposited it in the library.

No. 1106.

fol. 91; size 10×6 ; $7 \times 3\frac{1}{2}$.

Choice selections from the prose and poetical works of ancient and modern authors.

I.

Poetry.

Foll. 1–42. Containing *Gazals*, *Rubā'is*, *Fards*, etc. The prominent contributors are:—

Mirzā Jalāl Asīr; Shaykh Jamālī; Āṣaf Qummi; 'Ināyat Khān Āshnā; Zafar Khān Ahsan; Bidū; Muḥammad Rafī' Bāqil; Ḥakīm Hādiq; Rāsikḡ; Muḥammad Quli Salim; Sanjar Kāshī; Shā'ib; Mīr Saydī; Tālib Āmulī; Tuğrā; Nāṣir 'Ali; Muḥammad Jān Qudsī;

Mirzâ Mu'izz; Mullâ Nisbati; Tâhir Wahid; Darwîsh Wâlih; Gâni; Sarkhwush; Fîrat; Faydî; 'Urfî; Hâfiż, etc.

Beginning :—

لی گلشن از بهار خیال تو سینهای الخ *

II.

Prose.

Foll. 43–91. Historical anecdotes, wise and moral sayings taken from Habib-us-Siyar, Nigaristân, etc.; extracts from Jâmi's commentaries on the Fuşûş and on Rûmî's verse ; علم حق در علم صوفی گم شود الخ ; from Tûzak-i Timûri, and from many other works.

Beginning :—

حکایت کند مسرور خادم که یکروز مرا مامن خلیفه بخواند و گفت

الخ *

Written in beautiful Nasta'lîq and also in ordinary Nâm-Shâkast and Nasta'lîq.

Dated 13 Safar, the third regnal year of Shâh 'Âlam.

The following Persian note in the handwriting of Sir William Gore Ouseley appears on the title-page :

ابن بیاض بن تاریخ چهارم شهر صفر سنه ۱۲۱۹ هجری داخل کتابخانه

ابن بندۀ الهی شد . حزرة گوزار زلی *

No. 1107.

fol. 302; lines 27; size $11\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

Select Gâzals from the Diwâns of a large number of poets from the 7th to the 12th century of the Hijrah, arranged for the most part in alphabetical order.

The MS. seems defective both at the beginning and end. It opens abruptly with the second part of a verse rhyming in الف thus :—

بهران زیستن مشکلترین از جمله مشکلها *

and ends with some Gâzals rhyming in ». In several places the alphabetical order is disturbed. The most frequently recurring names are those of Sa'dî, Khusrav, Salmân Hâfiż, Kamâl Khujandi, Jâmi, Malik Qummi, 'Urfî, Tâlib Kalm, Shâ'ib, Bîdil, etc.

In some Gazals headed لِبْحَرِهِ or لِرَاقِمَهِ i.e. 'by the writer' the *takhallus* فَرْحَت Farhat is adopted, and it seems probable that the anthology was compiled by that poet.

Written in careless Ta'liq.

Not dated; 19th century.

No. 1108.

fol. 82; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 2\frac{1}{2}$.

An anthology of Persian verses. The general arrangement is that poems and verses of the same metre and rhyme, though by different poets, are grouped together. The copy is defective at the beginning, and opens abruptly with the following verse:—

ز بَرْ او بَدْ هَرْ كَه سَرْ زَدْ بَرْ خَاك
كَسْ نَفْتْ كَه مَسْكِينْ خَاكْيَا اِنْجَاسْت

The most prominent contributors are:—

Sá'ib; Násir 'Ali; Bidil; Kamál Khujandi; Gáni Káshmiri; Jalál Asir; Kháqání; Háfiż, Fígáni; Zuhúri; Ibn-i Yamin; and some others.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

The original folios have been mounted on new margins.

No. 1109.

fol. 285; lines 14; size 9×6 ; $7 \times 3\frac{1}{2}$.

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat. Verses treating of the same subject are selected from the works of various authors, and grouped together.

The most prominent contributors are:—

'Urfí, Fígáni, Shaykh Faydí, Naṣírí, Nau'i, 'Imád Faqíh, Áṣafí, Jámí, Sa'dí, Qudsi, Khusráu, Hákím Shífá'i, Tálibá, Mullá Zuhúrí, Háfíz, Sá'ibá, Maylí, Wahábí, 'Ali Naql, Sháni, Wahíd, Kamál-i Khujand, Shaykh Anhádi, Shípúr, Maqríbí, Bábá Naṣíbí, Sháunkat, Jalál Asir, Niẓámi, Hákím Rukná, Saydí Tíhrání, Mir Sayyid Husayn Khálís, Malik Qummi, etc. An index of the subjects treated, arranged in alphabetical order, occupies foll. 1-13.

The original arrangement of the MS. has been very much disturbed, and a large number of the folios are misplaced or missing.

Written in good Nasta'liq.

Not dated; apparently 19th century.

No. 1110.

foll. 64; size $8\frac{1}{2} \times 4\frac{1}{2}$; $7\frac{1}{2} \times 3$.

A rough collection of little or no value, containing indifferent specimens of Persian and Rekhtah verses, recipes, charms, etc., etc., written by different hands.

Beginning:—

هست کلید در گنج حکیم بسم الله الرحمن الرحيم

Not dated; 19th century.



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